B'NAI B'RITH MAGAZINE

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THE
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The National Jewish Monthly

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EDITORIAL COMMENT

The Invisible Guest

FROM our youth the Invisible Passover Guest has fascinated us. There stood his cup; at the appointed moment we were dispatched to the door to open it and let him in. . . . We were sure he was in the rush of the wind through the open door.

Only for a period in our younger manhood did we doubt him and even deny him. . . . "This is one of our superstitions—poetic, but not to be entertained by the modern intellect."

If we still obediently opened the door for him, at the behest of our parent, we no longer sensed his presence in the rush of the wind. It was just air rushing in in a manner that was adequately explained in our high school physics.

But the wisdom of our young manhood in time departed and we were no longer so sure of many things and even doubted that our physical senses comprehended all that was knowable. And though at the age of 21 we were certain of the composition of stars as indicated by the spectroscope, now we began to discern a quality in stars that was not described in the books. The light of a star had to do with the same divinity that we saw in the eyes of our first-born child.

So we came to embrace the Invisible Guest again and, indeed, he was not invisible to our eyes. Never have we seen him so clearly as on that day the war ended; he marched on our streets with the people. We saw the illumination of their faces and we knew this was he; he was in their rapt eyes lifted with adoration to the glory of that day's dawn.

Wherever men have joined together for peace we have been sure of his presence; wherever men have assembled for justice, there he has been; wherever they have met with compassion, he has been among them.

He is as real as the human heart beating against injustice and lifted up at the sight of righteousness. . . . . The door opens and he enters on the sweep of the wind.

We wish that those who have to do with revising, modernizing and anglicizing the Seder service from time to time would make more dramatic the rite of the prophet's entrance in the family circle. It is only a moment's incident in the Seder; it should be the prologue.

We make free to suggest that he be admitted at the opening of the Seder, to be the luminous spirit of the feast.

The Dust of the Pharaohs

THE Jew was en tour for his winter vacation. A long way he had come. He had suffered the slavery of Pharaoh. He had mixed the mortar without straw for the tombs. He had carried on his back the heavy stones for the pyramids. He had been lashed by the task-masters.

He had fled with Moses and stood at length at Sinai amid the thunder and lightning, and after forty years in the wilderness he had come to Canaan and in his time had built the temple.

He had suffered exile and had been doomed to death in Haman's time but had lived; he had been ejected from the temple in the time of Antiochus but with a few he had conquered the hosts of the king and rekindled the everlasting lights.

He had at length been driven from Jerusalem by the Romans and in the ensuing centuries had suffered persecution in all the lands. But even after one thousand years he lived, though the power of his persecutors had crumbled and was no more than the heaps of rubble that had been their castles.

He had been burned in Spain and put to the sword by Crusaders marching to the sepulcher of the Jewish prophet; and he had been butchered in the shambles of the Poles and the Russians, and now he was en tour for his winter vacation.

He had returned again to Egypt, stopping at Shepherd's Hotel in Cairo, and had taken his auto into the valley of the dead Pharaohs in the desert. Now he climbed a high hillock of dust; the Pharaohs slept under the feet of him who had been their slave; the winds swept up the dust that had been their grandeur . . . . Their palaces . . . . Their tombs . . . . Their gilded chariots . . . . Only the former slave had lived . . . . He contemplated the scene.

"Gee!" he exclaimed, "this is some sand!"

* * *

The Economic Basis of Anti-Semitism

UNTIL the post-war time Mexico knew little of Jews beyond those few who were of old families, and the handful of American Jews who had established themselves in some of the cities.

But after the war, to Mexico came a Jewish problem. The doors of the United States having been closed to them, East European Jews descended upon Mexico in numbers. Perhaps in the minds of many of them lurked the thought that if they approached that close to the United States they might in time be permited to enter its glittering gates.

However, in Mexico they settled and out of the fragments of existence set about to make as good a life as they could. The assistance which B'nai B'rith gave them to that end is history. They became merchants, peddlers, artisans and established a communal organization.

Far removed from the European virus, the Mexicans had no prejudice against Jews. If the newcomer was not embraced he was, at least, accorded a friendly tolerance by the people. And, indeed, so long as he was an inconsequential economic factor he was scarcely noticed.

But he prospered somewhat. He proved to be a good merchant, a good salesman. He was at no disadvantage in the fierce competition of the market-places, even despite his unfamiliarity with the language of the country.

Then, even in this friendly Mexico, the rank weed of anti-Semitism sprouted. The competitors in the market-place complained about "those Jews." They were doing a bigger business; they were underselling them.

One day last month it was planned to ruin these Jews. Their competitors organized for a mass attack in which oil, acids and other inflammable agencies were to be poured on the market stands of the Jews. The police discovered the plot and nipped it.

This is not to say that anti-Semitism is epidemic in Mexico or that it is even serious; the quick action of the police manifests the hostility of the authorities to any dangerous outcropping. The incident is interesting in that, in miniature, it manifests the essential economic basis of anti-Semitism. There was no opposition to Jews until they attained a certain success, however small.

* * *

The Fiftieth Year

HIAS recently observed the fiftieth year of mass immigration of Jews from Eastern Europe into the United States. It was in 1881 that the flood of Jewry began to pour upon these shores; in the previous year the Russian persecutions had been instituted, first by the anarchy of pogroms, then by the processes of laws.

In that time the United States was proud to be called the haven of the oppressed and, indeed, not long before, the Goddess of Liberty had been erected in New York harbor to be the everlasting symbol of America the sanctuary.

And few who came to these doors were sent away. They came in tens of thousands and dispersed over the land. They settled in the cities and wandered into the villages with packs of goods on their backs; and it came to pass that many an American hamlet saw a Jew for the first time. For of Jews there had been only 250,000 in the entire country until 1881.

At first suffering the suspicion that is for strangers, especially foreigners, the lonely Jew in the village or town was, in time, embraced. His industry was respected, his gentleness beloved. In his lonely place he guarded well the good name of the Jew.

He kept in his heart the sacred flame, and when his countrymen had joined him in sufficient numbers to make a minyan, a congregation was established; the everlasting stream of Jewish life flowed through the distant town.

The packs which they had brought into town grew into stores and industries by which the town was enriched. They honored the tradition of the Beth Hamidrosh and their children went to the universities. Happy was the day when the first of them returned to be doctors, teachers, lawyers in the towns which had embraced their fathers as immigrants.

Fifty years have passed. There are 4,500,000 Jews in America today. The great cities of the land throb with the industry and idealism of the children of the immigrants.

America has no cause to regret having been faithful to the ideal of which the Goddess of Liberty is the symbol.

* * *

The Immortality of a Prejudice

MOST of the heroes and villains of the Dreyfus affair are dead; for more than thirty years have passed since that conspiracy of anti-Semitism shocked the world.

But the sins of the villains were not buried with them. They were left on the earth, like decaying corpses, to poison the generations. The "J'accuse" of the sainted

Zola is remembered for its rhetoric, but the falsehood of the scoundrel Esterhazy, hovering like a foul miasma, is breathed as the essence of truth.

Still with power to stir up hate, it assembled mobs before a theater in Paris last month. The mobs were of a generation that was unborn when the machinations of anti-Semites sent Dreyfus to Devil's Island more than thirty years ago; but the mobsters howled with the wolfish hate with which their fathers had pursued Dreyfus to degradation.

"Down with this play! Down with the Jews!"

Within the theater there was being offered a new drama of which the Dreyfus affair was the theme. It gave to Dreyfus the honest judgment of history rather than the condemnation of his iniquitous contemporaries.

"Down with this play! Down with the Jews!" . . . . And the mob made no end of demonstrations until the police felt obliged to advise the managers to close the show in the interest of public safety. This was done.

But the prejudice that howled down the show is older than the thirty years that have passed since Dreyfus was stripped of sword and shoulderstraps. The Dreyfus affair was only an incident in the history of this prejudice which is as old as Haman.

* * *

A "One Man Newspaper"

WITH the passing of the *New York World* recently, men turned to inquire into the causes that brought a once powerful newspaper to such an unhappy end.

Many of the diagnosticians said: "It had been a one-man newspaper. It had lived and become great by his spirit. When he died it languished and at length itself died."

The Jew, Joseph Pulitzer, was the man and he breathed into the newspaper his ancestral ghosts. Like Isaiah it flamed for justice and righteousness and its wrath against iniquity was the wrath of a Jeremiah.

Foreign anti-Semites from time to time denounced it as a "Jewish press". That impeachment was true to the extent that in its ideals and policies the *World* was the spiritual expression of the Jew, Pulitzer. In another sphere the burning Joseph Pulitzer might have been, say, a rabbi inveighing for righteousness from a pulpit with furious zeal.

Not that Pulitzer was in the least an observing Jew or even a conscious Jew. But what Jew may go even far from Judaism and leave his Jewish inheritance behind? He walks far, but the ancestral prophets have followed him to imbue his ideals. He abstains from the synagogues only to erect holy altars of his own.

But Joseph Pulitzer's mantle of the prophet did not descend and his newspaper fell with him. After his death men said that the *World* lacked the flame that was of Pulitzer; it had lived by his spirit and died without it.

* * *

To the Composer of "Eli, Eli"

JACOB SANDLER wrote "Eli, Eli" to be a song for Jews and it came to be a song beloved of all men. We remember the burst of applause that swept through a theater one evening when the first notes of "Eli, Eli" arose from the throat of a singer. It had become accepted of the hearts of mankind.

"Eli, Eli" was the voice of the Jew addressing the world. . . . In it was all the pain of persecution he had endured in all the years . . . . The cry for justice . . . . The pride of the immortal who has survived all the deaths that were put on him . . . . His hope and faith.

The heart of the world wept with the soul of the Jew in "Eli, Eli" and felt akin to him, at least for the moment. More than brave speeches, more than eloquent books, "Eli, Eli" touched men and brought them closer to the Jew.

So Jacob Sandler may be counted to have been one of the effective spirits of Jewish life. He was not in the high places, and in fact, lived out his life in obscurity. The meetings of Jewry knew him not, nor was his name emblazoned among the constellations of Jewish life; but his song went around the world without end, singing the Jewish soul to the understanding of men.

In 1896, when he was the choirmaster of the Windsor Yiddish Theater in New York he wrote "Eli, Eli." A song was required for a Jewish girl who was crucified in the play "Brocha" and Jacob Sandler took as his theme the psalm, "My God, My God, why hast thou forsaken me?" which in Hebrew begins with the words, "Eli, Eli".

Little did Sandler himself profit by it, for it was not until 1919 that he thought to copyright it; it was too late.

His death occurred in the obscurity in which his life had been lived and not for a week after he was buried did his passing become known. . . . "Sandler? Sandler?" people asked. Who was Sandler? But they knew "Eli, Eli."

We thank Jacob Sandler for having lived.

* * *

An Old Lie Keeps on Going

IN three parts of the world the ritual murder libel appeared last month.

It was heard in the city of Oran, Algeria, where a Jew was arrested for the alleged ritual murder of his sister-in-law; in Jerusalem, where an Arab newspaper accused a Jew of having stolen children for the purpose of ritual murder; in Tula of Soviet Russia, where at a meeting of the illuminated Society of the Godless it was charged that the Jews use the blood of Christian children in matzoth.

The ritual murder charge made its first appearance in the darkness of the twelfth century and has marched on into the light of the twentieth. Its debut occurred in Norwich, England, in the year 1144 and it came from the mouth of a converted Jew who was known as Theobald of Cambridge.

A boy had disappeared and the accusation was made that the Jews had murdered him. Then this former Jew, Theobald of Cambridge, came forward. Yes, he said, it was quite certain that the Jews had murdered this boy. As a former Jew, he asserted, he was well acquainted with Jewish practices. It was the custom among the Jews every year to choose by lot a Christian to be slain as a Passover sacrifice, he charged.

But even in that dark time the officials of Norwich refused to believe an accusation so flimsy and the sheriff of Norwich took the Jews under his protection. Nevertheless, the Jews were attacked, a number of them were killed, and the majority fled from Norwich.

The blood libel has been marching in every century since, and several years ago appeared under official auspices in a town in New York and lo! now it is seen even in Soviet Russia whence all superstition has been banished by command of dictators, commissars, the Third Internationale, and the Communist Party!

Jewish Adult Education

By MAURICE SAMUEL

THERE is one tremendous advantage which Orthodox Jews have over all others—and that is in the cultural field. To the Orthodox Jew the pursuit of Jewish culture is not a luxury, but a stern command; and if he disobeys the command he faces two disabilities—he is treated with contempt as an *am ha-aretz*, and he trembles for his place in the world to come.

We may look at it another way. Whenever a man wants something very badly, wants it with heart and soul, he always interprets it as the will of God. It is a natural human weakness to look for Divine sanction for whatever is greatly desired. So that if the modern Jew has a more platonic view on the question of culture, it is not because he is less religious, but because he has not the same hunger for Jewish knowledge as his forefathers had.

In the Orthodox Jewish world there has always existed a regular system of adult education. The very ritual itself was a vast educational system. Aside from the aspect of worship, it was a continuous exercise in cultural values. The man who, for 40 or 50 years, spent sometimes half an hour, sometimes several hours, repeating things in the Hebrew language, and never omitted a day, was bound to become familiar with Hebrew. Even if he never learned to understand the language directly, he learned its forms and structure. Phrases of it became as familiar to him as Yiddish, or whatever other vernacular he spoke. Without intending it he absorbed the harmony of Hebrew and in many instances picked up, unsystematically, the translations of passages. It is quite false to say that Hebrew was a dead language for the masses. On the contrary, they associated with the *sound* of it very lively emotions; and the most ignorant pietist found a meaning in Hebrew as a language if not in each individual word.

Prayers Both Educational and Devotional

The prayers and ritual were therefore educational as well as devotional. But in addition it was a pious thing to belong to a *chevra shass* or *chevra mishnais*, a group of Jews who would meet twice or three or four times a week and go over a *blatt gemora* or a *blatt mishnais*. Or else on Sabbath afternoons, after the traditional nap, a pious though uneducated Jew would go down to the *Beth Ha-Midrash* and there he was sure to find a more learned individual going over the week's *sedreh* or Pentateuchal portion, giving the translation into Yiddish, and adding also the commentaries of Rashi. Sometimes the Aramaic translation of Onkelos would be read side by side with the Hebrew; and a Jew who attended these courses week after week, year after year, finished up with a knowledge of Hebrew which many a modern rabbi would have to regard with respect.

Study Directed Men to Intellectual Values

It was a loose sort of educational system. It was, if you like, indirect and wasteful. But it was a system. It took men's minds away from the struggle for existence, and directed them to esthetic and intellectual values. Like the Sabbath itself, these moments of study made life decenter and finer, and permitted men to forget the bitterness of life.

But we must remember one thing. In the Orthodox Jewish world there was *one currency* of culture — the Jewish currency. The social value of learning no doubt was an incentive. The sages forbade the Jews to make of the Torah (that is, of Jewish learning) a spade to dig with or a crown to shine in. But the Jew who could quote was bound to feel the thrill of the superior person. Therein all people are alike; and the latest advertisement of the culture courses, which awaken you to the advantage of being able to throw in a phrase from Shakespeare, Milton and Ella Wheeler Wilcox at opportune moments in the conversation, appeals to an instinct which has existed in every clime and age.

But what social value has Jewish culture in the modern Jewish world? Imagine a group of modern Jews, of average education, sitting at a table. The conversation becomes silly and one Jew says admonishingly: "Gentlemen, do you know that in the Mishnah Jews are enjoined to make the mealtime an occasion for finer conversation; and the Mishnah says that if three men sit at table and talk of mundane matters it is as if they were eating carrion?" (I permit myself a very free translation). The man would be looked at with polite (?) curiosity. But if, instead, he were to utter an apt sentence from the latest popular author, from a well-known poet or philosopher, he would make a distinct impression.

Jews Lead Everywhere in Educational Enterprises

Let us even ignore the less edifying aspects of education, the social leverage, the public impression, and think instead of the pure joy of the

First of Series

"Jewish Adult Education" is the first of a series of four articles written by Maurice Samuel exclusively for the B'NAI B'RITH MAGAZINE. The other three articles, "The Abstract Jew," "The Economic Threat," and "Racial Purity and Survival" are all absorbing expositions of different phases of the distinguished author's Jewish philosophy, and will appear from time to time in forthcoming issues of the Magazine.

Mr. Samuel is perhaps best known for his book, "You Gentiles," although his latest volume, "On the Rim of the Wilderness," reviewed elsewhere in this issue, is attaining wide circulation and even wider discussion. He is also the author of "I The Jew," "What Happened in Palestine," "The Jewish Anthology," "The Outsider," and other works, and he has contributed prolifically to the Anglo-Jewish press in this country.

Mr. Samuel spends half of each year in the United States, and the other half in Palestine, where his family resides.

intellectual pastime. The intellectual curiosity of the Jew is not dead by any means. From my experience as a lecturer I know that in many towns with relatively small Jewish communities the courses given at the Jewish centers and Y. M. H. A.'s (these are now the substitutes for the *chevra shass* and *chevra Mishnais*), are the finest in the locality; and non-Jews with a cultural bent are regular attendants at the lectures given under Jewish auspices. Often enough the Jewish forum or lecture series is the only thing of its kind in town. But—here is the point—if you examine the year's program of 20 or 30 of these institutions, you will find that the cultural activity is less and less Jewish from year to year. Politics, psychoanalysis, literature, geography—whatever is to the fore in the world at large—take up one half to three quarters (and sometimes nine tenths) of the program.

Jewish Cultural Values Must Be Adapted

And it *cannot* be otherwise. First, adult education is voluntary, and not compulsory. Therefore the adult must get something which will hold his interest from the beginning; and the Jew wants to be *au courant* with the events and intellectual currents of the world which he meets in daily contact. Second,—and this is the greater and more significant obstacle —we have not yet found a way of making Jewish values interesting in modern terms. Jewish adult education grows more difficult from year to year simply because we have not an interesting adaptation of Jewish cultural values.

Nor is it any use getting abusive about this matter. If the most attractive preachers are *most* attractive when they deliver sermons on the latest books, the latest plays, and the latest social problems, it is absurd to get angry with them. That happens to be their ability. If we have no well-written and absorbing Jewish histories, we can only be sad, not vituperative. It is an amazing thing that a people which has had the most fantastic history in the world should be without a single great history book. But there is something even more amazing to be noted. *There are no great Jewish historical novels!* Grace Aguilar's books are namby-pamby. Mapu's *Love of Zion* and *Sin of Samariah* are today unreadable. Zangwill's studies of the Ghetto, and his sketches of the past, are fragmentary and unsatisfying. Where are the Jewish stories on the level of Scott's historical romances, Sienkiewicz's Polish epics, or Von Scheffel's *Eckehardt*? And what material we Jews have! Every clime and every epoch furnishes stuff for the most gorgeous pageants, the most breathless narratives.

Suppose we leave that side of Jewish life, and consider for a moment the field of pure Jewish thought and ethics. Again we note that the modern material for adult education simply is not there. What books are there, for example, in the English language, to present to a modern cultured Jew the essence and beauty of the Talmud? Mieltziner's introduction to the Talmud is dry and technical. Lazarus's study in Jewish ethics is flat and discursive. Our scholars devote themselves exclusively to research, which is all very nice and even necessary. But the material that we already have has never been put into popular form. And by popular I do not mean something on the level of *The Story of Philosophy*, or Elbert Hubbard's *Scrap Book*. I mean the Jewish equivalent of Macauley, Mommsen and Gibbon; of Taine's *History of English Literature*, and Georg Brandes's studies of Shakespeare. These are men and books which have had a permanent influence on the average cultured man everywhere. In the Jewish field only scraps of beginnings exist, like Schechter's two volumes (which have meant more to Jewish life than all his marvelous discoveries in the Genizeh manuscripts) and some scattered essays of Joseph Jacobs.

It is a curious fact that the finest and most attractive introductory essays on the Talmud are to be found in a book by a newcomer and beginner — Ludwig Lewisohn. This man began his Jewish studies only a few years ago, and does not dream of calling himself a Jewish scholar. But he has done what, as far as I know, no scholar has done: provided us with a graceful and fascinating introduction to the ethics of the Talmud. I dare say that *Mid-Channel* has done more to open the eyes of thousands of Jews to the values of the Talmud than all the learned books and essays extant on the subject.

Something else may be learned from these two chapters of Lewisohn's book; namely, that it is absolute nonsense to say (as so many do) that Jewish cultural values are outmoded and cannot be adapted to modern life. What has been lacking so far is only the adaptor. I think, for instance, of the eternally beautiful Haggadic section of the Talmud as I have learned to know it from the Bialik-Ravnitzki study. Here is something which cannot be out-dated because it has immortal beauty. But the legends of the Talmud exist in English only in the form of a compendium, about as attractive as a catalogue.

"Scholarship" Does Not Help Jewish Education

I return to the original question—the failure of Jewish adult education. Rabbis and center directors are struggling with this problem hopelessly because the foundation does not exist, that is, the reading material which shall recast into modern attractive form the contents of our enormous history and literature. And if there is a fault anywhere, it must be laid at the door of our seminaries and scholars. The greatest pride of the scholar is to produce something recondite and ingenious to delight other scholars. He writes a text for the purpose of being able to introduce a maximum of footnotes and references, and he is always ready (in fact anxious) to sacrifice readability to erudition.

More Humanism Needed in Jewish Seminaries

In a word, we need more humanism in the seminaries. Of course humanists, who are in a sense creators, are much rarer than scholars. Any man with a good memory and a lot of patience can become a scholar; the amount of intelligence needed is quite subordinate. But a humanist is in a sense a poet. He makes ideas live and glow. We cannot have humanists for the asking. But I have no doubt that a humanist would fare poorly in the world of Jewish scholarship. In the dry, arid atmosphere of our Yeshivas and seminaries he would either wither away into a scholar or abandon the Jewish field altogether.

In short, Jewish adult education has not received the thought and attention which it needs. There has been much talk about courses and curricula; there have been almost frantic attempts to revamp a few subjects which have become commonplace beyond all bearing. There has been no consideration of the remoter fundamental problem: the encouragement of the proper sort of literature on Jewish cultural values. The adult Jew cannot be bullied, as we bully the child, into learning or contemplating things that bore him. Admonition is silly as well as futile. We must begin at the other end, the creative end, or else see all our Jewish institutions gradually turn into centers of every culture but our own.

Three striking examples of Naoum Aronson's sculpture: Left to right, "The Daughter of Jephthah," "Bar Mitzvoh," and "Henry Bodenheimer, a member of the Consistoire de Paris."

Naoum Aronson-- A Great Jewish Sculptor

By JACQUES BIELINKY

AMONG all peoples the evolution of the plastic arts has ever been favorably conditioned by religious prescriptions. But among the Jews it has always been paralyzed. Let us recall the word of God on this subject addressed to Moses: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them" (Exodus 20). We find the same prohibition in the book of *Leviticus,* as well as in the book of *Deuteronomy.*

Thus it has been the zeal to fight against idolatry which led the ancient Hebrews to be inimical to the creation of works of art reproducing human beings. While the prohibition was explicit, we nevertheless learn from history that sculpture had been introduced among the ancient Hebrews by the Assyrians and Egyptians.

The first instance of Egyptian influence is incontestably manifest in the story of the "Golden Calf", the first Hebrew work of sculpture, moulded, apparently at the order of Aaron. The "Golden Calf" was an imitation of Apis (a sacred bull worshiped by the ancient Egyptians. A new Apis was believed to be born on the death of the old) and a violation of the Mosaic Law. At the command of King Jeroboam, two golden calves had been constructed. King Solomon had likewise employed sculpture in his temple; the large laver of brass, which was supported by twelve statues of bulls, also reminiscent of the god Apis, sculptured by Hiram of Tyre, who was likewise the author of Solomon's throne with its two famous lions. The ornaments of the Tabernacle had been executed by the Hebrew sculptors Aholiab and Bezalel (1530 B. C.), both of them having been inspired by Egyptian art. They used with great skill the media of gold, silver, copper, marble, wood, etc. But all this sculpture had been limited to likenesses of animals and decorative ornaments. The ancient Hebrews revolted against those kings who would erect statues to their own glory.

Religious interdiction, therefore, has been the direct cause of the lamentable fact that the plastic arts found no welcome among the Jews throughout the long centuries. We must turn to the modern era in order to find Jewish artists who excel in all forms of plastic art. The fear of idolatry has no longer any "raison d'etre". The religious interdiction has lost its force, and no rabbinic voice is ever lifted in condemnation of the numerous Jewish sculptors and painters.

France possesses quite a galaxy of Jewish sculptors. We may name at random, Armand Block (recipient of two silver medals of the "Artistes Francaise"), Emmanuel Hannaux (gold medal, medal of honor, member of "Concours des Artistes", Knight of the Legion of Honor), Maurice Roger Marx (gold medal, member of "Concours"), Joseph Ebstein (gold medal, Knight of the Legion of Honor), Loutchansky, Chana Orloff, etc. In this article we propose to deal with a sculptor whose great

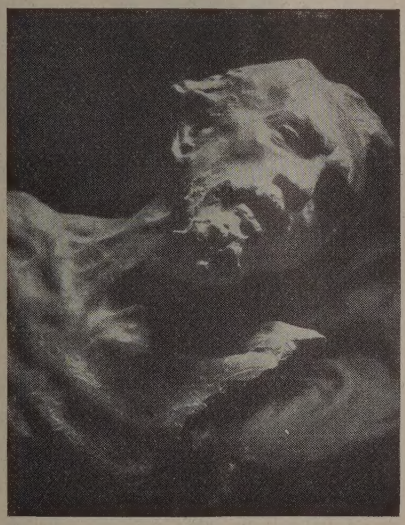
fame has long passed beyond the boundaries of France, and who, while born in Russia, will forever belong to French art. Naoum Aronson brings to the art of his adopted land his great Semitic genius with all its sensitiveness, and mighty human inspiration, and submits it to the discipline and sense of proportion of the French classic school.

Naoum Aronson was born in 1872 in Kreslawka (government of Witebsk), which, since the World War, has become a Latvian city. His environment there was most unfavorable to an artistic education, but without any direction or encouragement little Naoum began his efforts at sculpture in wood by the aid of a penknife. His efforts met with reproof from members of his family, who considered them puerile and useless. It was not until the age of 16 that he succeeded in entering Art School in Vilna, where he received his first encouragement from the principal of the school, who advised him to devote himself entirely to sculpture. A high official of the Ministry of Public Instruction, struck by his great talent, proposed to Aronson that he go to Petersburg and there be aided in his studies. But the youthful sculptor, fascinated by a dream of going to Paris, refused. He remained for ten months in the Art School. Following this, in about a year, he painfully gathered the sum of 130 rubles and in 1891 departed happily for Paris.

In Paris, after a short stay at the "L'Ecole des Arts Decoratifs", Aronson resolved to continue his artistic education "freely, but with Nature his only master. Life has been his school, the great masterpieces of our museums his masters." In these words we find his early life described by Paul Leon, a member of the Institute, general director of the Beaux-Arts, who is, by the way, of Jewish origin.

Already, in the year 1897, Aronson exhibited the first examples of his work in the "Salon du Champs de Mars", where they were promptly noted and admired, yielding him the invitation to become a member of the board of judges. Since that time, the international exhibitions have always sought his participation. Europe has discovered in Aronson an artist of universal compass whose heart beats to the tune of every human accord. He has been quite prolific; one masterpiece following upon another, all rich in tenderness, in charm, in emotional inspiration; now melancholy, now naively juvenile, but always permeated with that powerful vitality which denotes a great artist.

At Bonn, in the house in which Beethoven was born, a statue of the great composer, the work of Aronson, has been installed. His other works have been acquired by the Russian government for the "Museum of Alexander III", and by the French government for the "Petite Palais" and the "Luxembourg" (the latter gallery treasures his "Salome", a work boldly conceived and wonderfully fashioned out of a single block of black marble). In 1901, the artist visited Jassnaia Polyiana, home of Leo Tolstoi, who, unfavorably disposed toward most artists, posed for Aronson for a bust which was destined to become very popular throughout Europe. "You are the only one who understood me!" said



"The Prophet"

the great writer to the artist while contemplating the finished work.

Upon his return to Paris, Aronson made several busts of Pasteur. The statue of the great scientist which now adorns the entrance to the "Institut Pasteur" in Paris is one of Aronson's most remarkable creations. His other busts of Pasteur have been placed in the "Institut des Alpes Maritimes" and the "Institut Francais de Londres" and various other public buildings.

In his "Pasteur" Aronson succeeded in creating an almost living image of the great scientific genius with all his nobility and serenity. The work has become the official bust of Pasteur, together with the artist's inscription to it which reads: "A great man who wrought always for life and never for death." It was by the inspiration of this reflection of Aronson's that the "Comite des Journalistes Etrangers de Paris", in paying homage to M. Briand's efforts to bring about universal peace, decided to present him with a bronze reproduction of Aronson's bust of Pasteur which now adorns the desk of the great statesman.

The French government, recognizing Aronson's merit, made him a Knight of the Legion of Honor.

In the year 1925, as a part of the "Exposition des Arts Decoratifs", a fountain by Aronson, called "Ofrante", was displayed. . . . Passers-by, today, are often seen stopping before this fascinating fountain on the "Cours-la-Reine". It is a masterpiece which in its lines presents an exquisite snythesis of the traditions of classical art and of modern and balanced modernism. Those who are regretful of the demolition of the marvels of that exhibition have now the consolation of this fountain, the only masterpiece there displayed, which, fortunately, has been preserved intact. Acquired by the State from the exhibition, it now belongs to the City of Paris.

Unlike most other Jewish sculptors in France, who in their life and in work seem to recall their Jewish origin but vaguely, Aronson has devoted many of his works to Jewish subjects. By his private life, also, he contributes to everything that is elevating, ennobling and enriching to Jewish life in Paris. He is one of the founders of the "Societe des Amis de la Musique Juive" and he always gives his generous co-operation to any effort promoting Jewish solidarity and mutual aid.

To be cited at random, some of his Jewish works are: "Le Pogrom", symbolized by the head of an old man watching a child freed of all dangers; his "Moses", of an original and powerful conception forming a decorative ensemble in a garden; his "Bar Mitzvoh", the head of an adolescent youth with delicate and pensive features; "Le Prophete" in several poses; "Le Vieux Juif" (The Old Jew); "The Daughter of Jephthah", with features of classical purity; the portrait of Henry Bodenheimer, a member of the "Consistoire de Paris"; those of Karl Marx and the Jewish writer Simon Jouchkevitch, who died in 1927, in basrelief, etc.

The works of Naoum Aronson, distributed all over the museums of France, England, Russia, Germany, and America, constitute a unique collection indeed. Paul Leon referred to Aronson's works as "a new illustration of the Bible and Humanity".

Are Medical Schools Unfair to Jewish Applicants?

By ESTELLE M. STERNBERGER

A NATION-WIDE controversy on the admission policies of medical schools, as they concern Jewish applicants, has continued uninterruptedly for almost twelve months, in which Professor Frank Gavin of the General Theological Seminary; Dr. Harold Rypins, Secretary of the New York State Board of Medical Examiners and President-elect of the Federation of State Medical Boards of the United States; Dr. A. J. Rongy, a New York City physician, and many others, have participated.

Dr. Gavin, writing in the *Living Church* in April, 1930, made the claim that:

> "It is three times harder for a Jewish boy completing his university work in New York to enter a medical college than for other boys . . . Of Americans studying medicine abroad, a disproportionate number are Jewish boys, who could not secure admission to an American medical college."

That there is discrimination practiced against the Jewish applicant is denied by Dr. Rypins, who absolves the directors of the medical schools from such guilt, maintaining that all applicants are admitted "on the basis of their fitness for medical education and without reference to their racial or religious affiliations." He holds that such admissions are "a matter of competitive elimination, which operates equally against Jews and non-Jews."

Whatever problem does face the Jewish applicant, according to Dr. Rypins, arises essentially from the large concentration of the Jewish population of the United States in New York City, which he places at 42 per cent, while the proportion of the Jewish population for the entire country is only 3 per cent. He argues from these figures that since, through competitive examination, only 20 per cent of the application units are accepted, or only one out of every five applications, the number of disappointed Jewish applicants in New York City will be large. He claims that 28,000 applications were filed with 72 registered medical

Mrs. Estelle M. Sternberger

schools during the past year. Dr. Rypins furthermore explains that any problem that may develop for Jewish applicants who reside in New York City is due to the fact that the colleges outside of New York City, to which the prospective Jewish medical students apply, are "peculiarly skeptical about New York City applicants, on the theory that the local schools will have taken the choicest candidates." He elaborates on this point by asserting that of the students rejected by the colleges outside of New York City "most of these were Jewish applicants from New York City who were assumed to be inferior for the reason that they could not obtain admission to a medical school in their own community." It strikes us that Dr. Rypins has failed to make allowance for the fact that many of the New York applicants to outside colleges may never have made application to a medical college in New York City. That these assumptions cannot be put forth to explain the apparent discrimination on the part of medical colleges outside of New York City towards Jewish applicants may be concluded from the replies that were received by the National Conference of Jews and Christians, through a communication addressed to the deans of medical schools in the United States. They offer abundant testimony that admission to medical schools is not based solely on fair competitive grounds, without any reference to racial or religious factors, as maintained by Dr. Rypins with the partial modification that discrimination is practiced towards New York applicants on the part of colleges outside of New York City.

One dean frankly stated that the number of Jews admitted to the medical school with which he is associated is in the neighborhood of 30 per cent, or ten times as many Jewish medical students as the proportion of Jews to the total population of the United States would justify. Another dean does not make any claim that the applicants from New York are inferior or undesirable on the grounds specified by Dr. Rypins, and merely maintains that a policy of discrimination is necessary because the New York schools are turning out far more Jewish boys with pre-medical training than can be cared for in the medical schools of the State of New York, so that, if all Jewish students from the New York Section were admitted to schools in other states, it would exclude students from these states and discriminate in favor of the Jews. Still another dean maintains that all races and creeds should be represented in the medical profession in proportion to the population of their respective groups. Another dean holds that the limitation of the number of Jewish medical students is justifiable on the ground that people select their physicians, not on the basis of scientific attainment, but on the basis of character or culture, suggesting also that since the non-Jewish public uses non-Jewish doctors largely, any policy that provides for graduating the necessary amount of non-Jewish doctors is to be approved.

That other religious groups are experiencing some of the problems that face Jewish applicants may be inferred from the suggestion made by the dean of a Catholic medical school, that the Jews ought to set up a medical center and medical college in New York City to take care of their problem, just as the Catholics have. A proposal quite similar in character is made by the dean of a non-sectarian medical school, who points out that the establishment in New York City of an all-Jewish medical school, sufficiently large to train all Jews who apply, and sufficiently endowed, would provide lucrative positions in scientific medi-

cine for such of the graduates as are unable to make a living in practice.

In the report of the canvass of opinion among the deans of medical schools, bearing upon the question raised by Professor Gavin, there are judgments expressed against the Jewish physician that weigh equally against physicians from all racial groups. One of these charges made by a dean is that the Jewish physician congregates in the cities, instead of going into the rural districts. The complaint of the United States has been a general one about the disappearance of the country doctor, so that it cannot be held against the Jewish physician alone. Some deans frankly replied that it is the policy of state schools to give preference to applicants within the border of their respective states, thus necessitating their refusing large numbers from the New York metropolitan district who have failed to obtain admission to schools in the East. Another dean goes still further by venturing the startling opinion that the opportunity to study medicine is a privilege conferred by the state or a group of private philanthropists, and that it is not a universal right. In reference to this opinion, those who have been following this problem have maintained that state medical schools and other medical schools that receive subsidies from the state, are acting illegally when they refuse to admit an applicant otherwise acceptable, because of some policy of religious discrimination that is justified on one ground or another.

Burton D. Myers, Dean of the Indiana University School of Medicine at Bloomington, raises several pertinent questions through the observations contained in his analysis of applications to medical schools and colleges. His report was presented at the Fortieth Annual Meeting of the Association of Medical Colleges, and covered the applications for the years 1920-1930.

One of the claims frequently put forward in this discussion of restriction of admissions is that the facilities of medical colleges are inadequate to accommodate a larger number. On this point, Dean Myers states in the report to which we have referred:

> "It seems evident that the medical schools of the United States and Canada can accommodate all well-prepared applicants. Their failure to do so is due not to lack of capacity, but to errors in judgment in the selection of said members of the freshman class. It may be presumed that the careful studies being made of better methods for the selection of freshman medical students will not only result in the exclusion of a still higher percentage of those who fail, but in the inclusion of some of that relatively small group of students, if such exists, who may fail to secure matriculation in any medical school of the United States or Canada."

In brief, Dean Myers asserts that there are adequate facilities for accommodating "all well-prepared applicants" and that there are "errors in judgment" in the present method of selecting members of the freshman class. These assertions of Dr. Myers are somewhat puzzling in the face or the figures quoted in his own report, namely, that the 79 colleges covered by his report refused 7,606 applications because "the class was full," although the credentials of these applicants were found to be satisfactory. One is justified in asking a further investigation on the grounds upon which these 7,606 applications were refused. It is necessary to prove beyond question that present facilities can accommodate all well-prepared applicants, or that they are inadequate.

Another item in the report of Dean Myers, which deals with 31,749 units of applications received by the 79 colleges of medicine reviewed in his report, calls for further inquiry. The figures to which we refer are the statement that 8,333 applications were refused on the grounds of "personality" or "poor scholarship." The report does not show what part of this total was refused because of "personality" and what part on the grounds of "poor scholarship." The raising of this question is especially justified by the explanation in Dean Myers's report, that all members of this group of 8,333 were found to possess satisfactory credentials quantitatively. One gains a better view of this investigation by Dean Myers when one pays particular heed to the statement in his report that in this total of 31,749 units of application, the credentials of only 2,129 were found inadequate to meet the requirements of the schools, and that even of this number, only 583 failed to meet the minimum requirement of the Association of American Medical Colleges.

The public will never be able to arrive at a fair judgment of this problem that is now agitating the Jewish community of the United States, until we ascertain whether the facilities of the 79 medical colleges reviewed by Dean Myers are really so inadequate as to justify refusing 7,606 medical applications. Satisfactory evidence must also be obtained on what grounds the colleges determine what constitutes a satisfactory "personality" for admission to medical colleges, and what constitutes "poor scholarship," in the face of "satisfactory credentials," which were presented by those who were said to exhibit poor scholarship. It must also be learned whether Jewish applicants form an abnormal proportion among those refused because of "personality" or "poor scholarship." We have recently been hearing a great deal said about the socialization of medicine. One cannot tell, at this early moment, what this socialization of medicine that is so freely predicted will involve. Tendencies are already evident on the horizon that society will develop methods and arrangements that will make it possible for the white-collar man to secure medical service more frequently and at a lower cost. Even now, a national committee is functioning to determine the cost of medical services. In some cities, physicians are setting up offices, with which physicians representative of the various specialties are associated, so that a patient, at a modest fee, is enabled to secure a thorough examination by visiting one office instead of flitting from one specialist to another at a prohibitive cost.

When the day does come, if it comes, when many thousand more physicians will be needed to carry out a comprehensive scheme of socialized medicine, this country will seek far more physicians than are now made available by the medical colleges. A study of applications to medical schools supplies the unmistakable evidence that Jewish applicants constitute a ratio far in excess of their ratio to the population of the entire country. These figures mean that the Jews have an eagerness to enter the medical profession and to give themselves to the type of service that it requires. It seems a policy of folly on the part of society to discourage the ambitions of one of the groups of its population in the direction of medical service, when the signs of the times point to the day when society may go begging for men to enter the medical profession for the welfare of all groups, under a new program of providing medical service. The question of discrimination against Jewish applicants by medical schools is therefore one of wider bearing than that of prejudice against a religious or racial group. Society is, in fact, penalizing young men who have an ambition to serve their fellow beings. The penalty is being inflicted not alone on minds that find stimulation and a tremendous attraction in medical studies, but also upon the millions of people whom these prospective physicians might direct on the road to health. It becomes a more serious matter when the problem of discrimination against Jewish applicants is viewed from this broader perspective.

Child Care in Palestine

By EDITH HILLMAN

THE sun shone mercilessly down upon the age-worn walls surrounding Jerusalem, and the towers of ancient mosques reached up into the vividly clear azure of a summer sky. That strange stillness peculiar to the heat of the Orient held the old Holy City in its spellbound clasp.

Trudging laboriously along, a young woman in tailored American clothes approached the long flight of stone steps leading to the office of the "Committee for the care of Jewish Orphaned Children," so the sign read, in plain English. She was a social worker and though accustomed to climbing innumerable flights of stairs in tenement houses in a big American metropolis, she staggered slowly up until she reached the top, where a balcony shaded by a tall eucalyptus tree offered a friendly escape from the scorching sun.

A knock on the door brought a fine, portly, middle-aged Hebrew to greet her. He used the characteristic greeting of the Orient, "Sholom" meaning "Peace be with you." With typical American directness, the trim social worker asked to be furnished with a guide, who could escort her to the homes of the foster parents of the orphans under the care of this committee. "Yes, indeed, I will send you with one of our district workers," the big, benign-looking man answered. "But, you will find many of these so-called orphans in their own homes, cared for by their own mothers, to whom we grant a pension for their support."

So the district worker of Jerusalem and the American social worker started out together and conversed congenially on subjects that were close to the hearts of both. The native worker was herself the mother of four children. She had met with many reverses during the World War, and was now trying to earn enough to support and educate her children, who were fatherless. They walked for miles over frightfully hot streets to an out-of-the-way section of the Holy City, stopping only to quench their thirst with "kazooz," the oriental idea of soda. At last they came to a row of tiny white houses, built upon an embankment, which they had difficulty in climbing. Above this was a still higher embankment or terrace and a little white village rose before them, tier upon tier.

Jewish Children at Play in Palestine.

They entered one of the tiny dwellings. "Here lives a Spanish family, who migrated to Smyrna many years ago, probably as far back as the Spanish Inquisition. Being Jewish, they came to Palestine about ten years ago," whispered the district worker. "The man of the house was left with a very weak heart after typhoid-fever, and is unable to work. He has just gone to fetch water. There is the mother and her eight children." Sitting on the floor, in the middle of the large, sunny room, was a young girl who did not appear to be more than twenty-one years old. She was surrounded by a brood of little chicks, the oldest about ten years and the youngest a three-month infant in her arms. She had big, pathetic, brown eyes and all the children from the biggest to the smallest looked at the visitors out of large, expressive brown eyes too. The woman wore a bright-colored kerchief on her hair and made a very pretty picture.

"Yes," the visitor explained to the bewildered American girl. "Some Oriental women marry at an early age and besides, this woman's husband has always treated her as one of his children so she has never really grown up. We have to teach her how to keep house and feed her children properly." They spoke together in Spanish, while the American visitor gazed around at this humble dwelling. It was composed of but one room, with a little partition, that served as kitchen and butler's pantry. There were two windows and a long window seat was covered with bright colored cushions. Several other cushions were thrown about on the floor. The family used these cushions in lieu of chairs, which were conspicuous by their total absence from this Oriental home. The worker gave the woman her weekly allowance check. Then she turned to her companion and exclaimed:

"Come, let us go on to the next call. I will take you to my pet family in Jerusalem. The mother is a widow and she has four beautiful children. She is most refined, educated and cultured. It hurts her deeply to be obliged to receive help from any or-

ganization. She does not like to cash her check at the grocer's or butcher's so I bring her the cash instead. They are refugees from Hungary. Yes, her husband was numbered among the unidentified dead in the World War. The children are all in bed now, suffering from a fever. We sent the Doctor of the Hadassah organization there today. Come, you will see for yourself."

The American worker eagerly followed the gentle, patient visitor whose heart was full of understanding sympathy for all those who came under her care. They climbed a few more terraces, covered with these neat white dwellings, until they came to a tiny house, surrounded by a still tinier garden, where wild red poppies lifted their delicate heads out of the parched yellow grass, that had faded for want of rain. The visitor rapped gently but there was no need, for the door stood wide open as if beckoning the stranger to enter.

A woman of slight stature whose large, brilliant brown eyes with their long, curly lashes betokened a native of Hungary, greeted them kindly but with sweet dignity. She bade them be seated. There was nothing of the subservient manner of the habitual dependent in her demeanor nor was there the haughty, arrogant air of the "has been rich." She was direct, simple and sensible. She began immediately to discuss in the German language such things as the children's illnesses, the difficulty of procuring sufficient, nourishing food on her limited allowance, etc. The visitor left her some extra money for milk and eggs for the children.

It was marvelous to see the immaculate condition of this one-room home. Two little girls lay in one bed and two little boys in the other, which was placed in the farthest opposite corner. The sheets and pillow-cases of whitest linen were embroidered in red cross-stitches. Upon putting a question, the worker learned that the mother slept in a folding cot which was neatly placed against the wall. The children behaved in a manner indicating the careful training they were receiving at the hands of this very fine, very competent mother. The district visitor uttered a few encouraging words, said she would send the doctor on the following day, smiled her farewell, and departed. As they left the house, another wee bit of a room which had a separate entrance could be seen. It was the kitchen, also used for a dining-room.

"Now that you have seen a few of the children in their own homes, I will take you to the Tushiyah Orphans' Home, where a number of boys are sheltered in one building and a number of girls in another," said the sweet lady. "I hope you are not too tired. Oh! Yes, I realize that you Americans are not used to walking in the burning sun of the Orient. Come, we will call a *garry*."

They waited a long time before a lazy Arab appeared, dressed in the long, loose, white robe of Palestine, with red sash tied round his waist and a red fez on his head, who was driving a stubborn mule that was harnessed to an old-fashioned buggy.

They drove through the hot streets, over the rough cobble-stones, back to the centre of the city and finally, turning into one of the side streets, they came upon the Tushiyah Orphans' Home. A large, low, white building standing in a neat garden greeted their tired eyes! The place proved to be a model of cleanliness and order. There are 84 boys of various ages housed in this spacious dwelling. They were romping about on the grounds and appeared to be well nourished, carefree and happy. Teachers come there daily to instruct the boys in Hebrew and all general subjects. There are ten showers and each child takes a shower three times a week. Each boy has a space in the shower-room for his own towel, toothbrush, hairbrush and comb. The superintendent of this orphanage is a Dutchman, who takes the greatest pride in the appearance and cleanliness of his boys and their home. He is a very intelligent man with keen insight and foresight and understands just how to treat the boys so that they will be contented. He obtains excellent results. He pointed with apparent joy to his six Holstein cows. No bells were rung when the children were summoned to dinner and there was a general absence of those strict regulations which govern the average congregate Home in our country.

Then the American visitor was escorted to the Girls' Department of this Home. Here she found a delightful garden of roses, poppies, and other flowers, which are nurtured and tended most carefully by the older girls of the Home. A small dormitory containing six beds is given over to these girls, who are expected to leave the Home in the near future. The girls take complete charge of this dormitory. They also keep their own clothes in repair and act as "Big Sisters" to the younger children. The population of the girls' division is about half of that of the boys' department.

Upon leaving the Children's Shelter of the Holy Land, the native worker summoned the waiting Arab cab-driver and the two women climbed into the cab and sat back, resting themselves upon the soft cushions, while they were driven to one of the Baby Milk Stations. These are not unlike our own, only that they are obliged to function as an out-patient department of a hospital as well. The doctor reports daily at each station. The babies are weighed regularly and pure milk is provided for them. Their mothers are taught how to cook formulas and every precaution is taken to insure good health. Arab babies are treated with the same care, under Jewish supervision; and the drop in the rate of mortality among infants in Palestine has become most marked since the opening of these health stations a few brief years ago.

On the following day, the energetic American lady made a long trip out to "Meier Chfeye," the farm home of a group of orphan girls and boys. She found it situated in a beautiful grove of pines and cedars, close by the village of Zichron Jaachov, whose neat stone houses cluster around a hill in ancient Samaria. There are four buildings belonging to this Children's Village; the dining-room, the recreation hall and the boys' and girls' dormitories. There is also a separate building, used for a schoolhouse. Besides, there are stables for the live stock. The grounds are covered with fine, growing vegetables and cultivated flower gardens. A certain section is set aside for agricultural experiments. The beautiful, fragrant grove is used by the children for a playground.

The staff is composed of the principal of the school, a general household supervisor, teachers for academic subjects, agriculturist, gardener, sewing teacher, recreation leader, cooks, dietician and laundry supervisors. All these people work together in their efforts to raise healthy, happy children who are allowed to develop freely their own individual characteristics. The courses are divided into the practical and academic, four hours each day being given to each branch of study. However, the work is so happily attrac-

(*Continued on Page* 246)

Library Celebrates Jewish Anniversary

By FANNY GOLDSTEIN

MASSACHUSETTS has just closed its Tercentenary Year, which coincidentally also marked the 275th anniversary of the landing of the Jews in this country.

"The Jewish people in America," said Dr. Cyrus Adler, "themselves have but scant information about their own history, and the general world at large has almost none at all. On purely educational grounds this omission should be remedied. . . . Anyone who has read and studied the public statements of Jewish writers and thinkers in America is made plainly aware of the fact that the great mass of them have no notion at all that Jews in America have a distinct historical tradition of their own, linked up, of course, with the whole Jewish tradition, but nevertheless of sufficient dignity and importance to make a true understanding of it worth while."

It is apropos at this time to mention the part which the Boston Public Library has played as a collector and disseminator of Jewish information and material. It was perhaps the first library in the country to recognize at an early date the importance of the Jewish renaissance movement in America, and the rebirth of Jewish nationalism through the Zionist movement.

When the new emphasis on Jewish festivals, and their revival and observance, again penetrated the life of the Jew and recolored the social fabric of his life with a new dye, the Boston Public Library not only kept pace, but anticipated their cultural value by assembling picturesque, esthetic and informative exhibits which appealed to both Jew and non-Jew. Utilizing the idea of the importance of books and scholarship to a people who have always held learning as a cardinal virtue and the scholar as the most respected member of the community, it stressed its Jewish collections of books, and introduced them to the public.

The official opening of the Jews' share in the Massachusetts Tercentenary was launched with the observance of Jewish Book Week. The following notice appeared in the press:

"In New England, where colleges and academies have for many years offered their students courses in Hebrew and Aramaic, a strong scholarly interest in Hebrew studies may be found to this day among many educated people. The Boston Public Library is particularly rich in treasures relating to the Bible and Hebrew scholarship. Many of these priceless possessions will be displayed during Jewish Book Week, in the Main Exhibition Room of the Central Library. Special exhibitions of suitable books, photographs, periodicals, clippings, and ceremonial objects will be featured at all the branches that have Jewish communities. Books in Hebrew, Yiddish, English and other languages bearing upon Jewish life through the ages will be available. A selected list of 100 books of Jewish significance offered for circulation may be had upon request at either the Central Library or its branches."

Throughout the entire year the library continued to assemble and to make available all suitable material bearing upon the history of the Jew in America and the contemplated observance of the 275th anniversary of his settlement in America. In commemorating this event it again took the initiative and held an exhibit of the "Jew in Contemporary Art and Literature" which has perhaps never been equaled as a Jewish cultural interpretation and ensemble in America. The keynote of the exhibit was literature, grouped around a striking portrait of an old rabbi painted by Louis Novak, and augmented by the works of contemporary Jewish artists, ranging from pencil sketch to oil. Architecture was emphasized by architects' models of two of the leading congregations. The entire exhibition was characterized by good taste.

It is planned to have the Faneuil Hall observance of the 275th anniversary of the settlement of the Jew in America tell its own story of the occasion in a memorial volume which is to be issued in the near future. Suffice it to say that President Hoover sent the following greeting from the White House:

"The Jewish people have brought to this country both the treasures of their ancient tradition and the pioneer spirit which looks forward hopefully into the future. They have thrown themselves wholeheartedly into the task of the nation's upbuilding. In every national crisis they have shown their loyalty and devotion to the home of their choice, and they have made valuable contributions in every worthwhile field of endeavor. I felicitate the gathering of those who celebrate the passing of the 275th year of the Jewish participation in American life."

"The Jew in Contemporary Art and Literature"—an exhibit in the Boston Public Library to mark the 275th anniversary of the settlement of Jews in America. The architects' models on right and left are of "Temple Israel" and "Temple Mishkan Tefila."

The Conflict in Palestine

By Dr. I. M. RUBINOW

On The Rim of the Wilderness, by Maurice Samuel (Liveright) $2.50.

THIS is not the first of Samuel's books on Palestine, but by all odds it is his best, the most timely because it grapples with certain aspects of the situation concerning which there is least knowledge and understanding.

It has frequently been pointed out that for many reasons the ideal of a reconstructed Jewish Palestine gained least sympathy among the uppermost economic strata of the Jewry of America and many European countries. Explanations for such aloofness were easily available in the preferential position of these numerically small but politically and socially influential groups. It is perhaps not quite so generally understood that within the ranks of Jewish labor the movement for the upbuilding of the Jewish homeland met equally intense opposition, that is, excepting the special pro Zionist labor groups.

And yet the reason for such opposition should not be difficult to understand. On one hand, there is the internationalist philosophy of the radical labor movement, which clashed with the nationalist ideals of the Zionist movement; on the other, the seemingly growing conflict between Jew and Arab in Palestine created considerable sympathy for the "Arab masses" in the radical circles in many countries, which sympathy penetrated into the Jewish labor movement as well. It was significant, for instance, that the radical Jewish labor movement of the United States continued its attitude of opposition or at least indifference until a personal investigation was made of the reconstructive work in Palestine by some prominent Jewish labor leaders. It was equally significant that the progressive and radical American press, of which *The Nation* is perhaps the strongest representative, was unable to suppress its pro-Arab sympathies even after the gruesome events of August, 1929.

How to square its general social ideals with this seemingly conservative nationalist movement; how to square the ideal of justice to all races and nations with this seeming encroachment of Jewish classes upon Arab rights, were problems with which the labor movement—Jewish and non-Jewish — throughout the world has been struggling and continues to struggle.

It is comparatively easy to make a legal argument against the "breach of promise" which the recent sidestepping of the English government represented. On the basis of the Balfour Declaration and the Mandate, a convincing legal case can be built. An appeal to the world's conscience against England's "great betrayal" is excellent material for eloquent pleas. Samuel's latest book goes beyond that. It attacks the very fundamentals of the situation. What is this Arab nationalist movement? What effect has Jewish immigration had upon Arab interests in Palestine? What effects is it likely to have in the future? What social interests are involved in this seemingly incurable conflict between Arab and Jew? From the point of view of social justice, and also from the point of view of a social idea, what shall the judgment of the world be?

These are the questions that Samuel considers at length and, perhaps somewhat contrary to expectations from so brilliant a speaker and writer, not only with the aid of eloquent argument but a great wealth of convincing, incontrovertible facts.

What is this Arab nationalist movement which has resulted on one hand in appeals to the world at large for protection of Arab interests, and on the other, of bloody attacks upon innocent old men, women, and children? Who are the Arab leaders? Whom do they represent? Whose interests are they fighting for? How much support can they legitimately claim for themselves? To the consideration of these problems the first half of his book is devoted. It must have taken a good deal of courage to tell the truth so frankly. No one in a diplomatic position would have been able to do so because of negotiations that must continue with these very Arab leaders to achieve some sort of peace, if possible. The "Near East" is after all very far from the Western mode of thinking. The attitude of these leaders when in Europe and their attitudes to their own nationality in Palestine are quite different, but restrictions of language often make the latter a closed book. That may be one explanation why *The Nation,* why even Lord Passfield, the venerable leader of labor and Fabian socialism in England, could take such a definite stand with the Arab effendis and against the Jewish labor movement. Interesting and satisfying as that part of the book may be to the Jewish reader, its importance will be particularly great in influencing European and American progressive thought. Its influence might even be greater if it could be interpreted to the Arab masses, but that, of course, under present circumstances, is a Utopian thought. Without mincing words, Samuel describes the exploitation of the Arab people by a small group of self-styled representatives and leaders — an exploitation which is cultural and intellectual no less than economic.

The case he makes for the claim that it is the immigrant Jew from whom the Arab working masses of Palestine may expect economic and intellectual help is a strong one, but throughout the first part of the book it is only a well-constructed argument. The second part offers something which is even more important and that is the factual basis for this point of view: the evidence of how much Jewish labor and Jewish culture have already achieved not only in building a Jewish national home in Palestine, but in modernizing this gateway to the Eastern world, in introducing new economic concepts, new intellectual demands, new standards of decent living into the Arab laboring masses both in city and on land.

The fascinating story of Jewish achievements in Palestine during the brief period of ten or twelve years has been written before. But with deep insight Samuel goes far beyond the external appearances. He traces the far-reaching effects of Jewish effort upon the land as a whole and all its population.

One should not perhaps spoil the effects of this most interesting book by any effort to summarize its contents. Fortunately for the reader, as well as the author, it is not an academic investigation full of foot-notes and statistics. The story is told in the usually brilliant style for which the author is famous. One can hardly think of a better source of information to be put at the disposal of a progressive man or woman who has his illbodings as to the future of Jewish Palestine, not because of any prejudices against the Jew or any assimilationist tendencies, but because of a normal and praiseworthy feeling that the Jewish national home-land must not be built on the foundation of injustice to the native Arab population.

A CROSS-SECTION

Left to Right, Seated: Felix M. Warburg, Dr. Albert Einstein, and Mrs. Einstein; Left to Right, Standing: Robert Szold, Morris Rothenberg, Dr. Stephen S. Wise, and Jefferson Seligman.

ASSURING reporters that he would return before the end of the year, Professor Albert Einstein left New York last month for home. A magnificent testimonial dinner was tendered him in New York prior to his departure. Felix M. Warburg presided, while Dr. Cyrus Adler, Dr. Stephen S. Wise, Morris Rothenberg, Dr. Lee K. Frankel, and Robert Szold were on the program. More than 800 persons were present, each of whom paid at least $100 toward the opening of the American Palestine Campaign.

In his address, which was broadcast over a national hook-up, Professor Einstein stressed the fact that co-operation between the Jews and Arabs is "not England's problem, but our problem."

* * *

THREE hundred Jews gathered at the Hotel Galvez in Galveston when Rabbi Louis Feigon was inducted as spiritual leader of the United Orthodox Community, with Rabbi Moses H. Goldberg, of New Orleans, Rabbi Feigon's father-in-law, conducting the installation ceremony. Rabbi Henry Cohen and Rev. Horowitz, of Galveston, participated in the program, together with Dr. A. I. Schecter and Rev. M. Geller, of Houston, and Mr. E. E. Lisitzky, of New Orleans.

* * *

THE Samuel and Emil Hirsch Library of the Jewish Institute of Religion has received a gift of a considerable number of books in the field of Jewish and Hebrew literature from the libraries of the late Rev. Dr. Nehemiah Mosessohn and the late David N. Mosessohn, founder and editor of the *Jewish Tribune*.

* * *

A BRONZE placque will be awarded at the end of 1931 by Bethlehem (Pa.) Lodge of B'nai B'rith to "that citizen of Bethlehem who during the year has done for Bethlehem an act of service best calculated to advance the largest interests of Bethlehem." This announcement was made by the lodge president, Morris Black, at a banquet tendered to the leading citizens of the city, Jews and non-Jews alike, by Bethlehem Lodge.

Every citizen of the city is eligible for the honor. The winner will be selected by a committee of seven residents to be appointed by the mayor. Ministers of all the churches in Bethlehem as well as city officials were present at the banquet and lauded the lodge's plan.

* * *

THE American Jewish Joint Distribution Committee, the largest Jewish welfare organization in the world for overseas work, will be reorganized, according to an announcement by James N. Rosenberg, chairman of the reorganization committee. It will be reincorporated under a charter which will provide for a large and national council made up of Jewish leaders in various parts of the United States and Canada.

* * *

JUDGE JOSEPH M. PROSKAUER has been elected president of the Federation for the Support of Jewish Philanthropic Societies in New York. He succeeds Dudley D. Sicher. Judge Proskauer served for many years as head of the 92nd Street Y. M. H. A., and prior to that for some years as vice president of the Jewish Board of Guardians. During Alfred E. Smith's administration as governor of New York, Judge Proskauer was one of his close advisers.

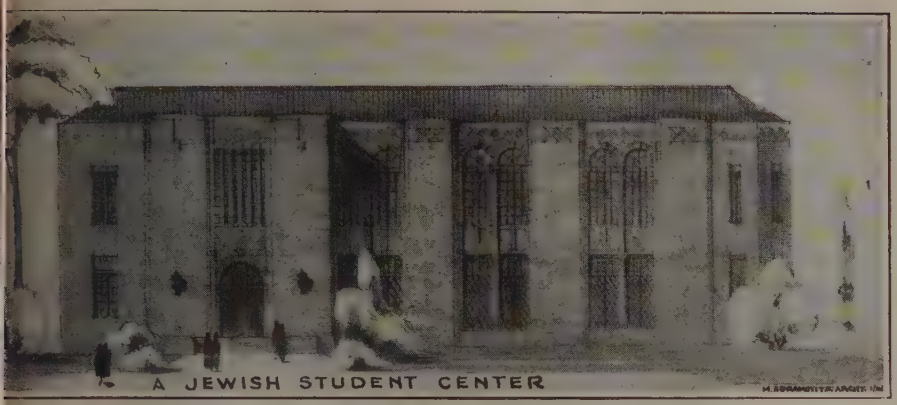
Judge Proskauer

* * *

ACCORDING to official government statistics, there are 325,000 Jews unemployed in Poland, although well-informed Jewish authorities place the number at 1,000,000.

This Is the "Beth Din" in London, England—a Court Which Sits Daily To Deal With Ecclesiastical and Judicial Cases Affecting the Jewish Community in the British Empire. There Has Been a Jewish Court of Law in England for More Than Two Centuries. The Photo Shows, Left to Right: Dayan H. M. Lazarus, Chief Rabbi Dr. J. H. Hertz (President of the Court), Dayan Dr. A. Feldman, Dayan S. I. Hillman, Dayan M. Gollop, and S. Shuter, Clerk.

OF JEWISH LIFE



Proposed Jewish Student Center, University of Iowa.

MAX ABRAMOWITZ, 24 years old, an instructor at Columbia University, is the architect for the proposed Jewish student center at the University of Iowa.

The School of Religion at that university is a popular department. The head of the course on Jewish Religion is Professor Moses Jung, who for five years was associated with the B'nai B'rith Hillel Foundation at the University of Illinois.

* * *

A TOTAL of 5,991 alien Jews were admitted to the United States for the six months ending December 31, 1930, according to figures made public by the bureau of immigration of the U. S. department of labor.

* * *

THROUGH an arrangement between the Federal Council of Churches and the International Council of Religious Education in New York City, the Educational Secretary of the Federal Council is a member of the Educational Commission of the International Council. As such he is charged with the responsibility of making each year a series of recommendations from the Federal Council concerning the various enterprises in which it is engaged, with the thought that these enterprises can be integrated in the curricula and teaching programs of the forty-five denominations served by the International Council. Some of these recommendations are as follows:

1. Appreciation of values in present-day Judaism; e. g., a study of Jewish prayers, biographical sketches of great Jewish preachers of America, a study of social ideals of Judaism, a study of the work of such organizations as B'nai B'rith, Temple Brotherhoods, etc.

2. Provide for Young People's and Adult Classes materials showing that Jewish literature did not stop with what we call the "Old Testament."

3. Avoid generalizations about "Pharisees," and point out the excellence in Phariseeism as well as the defects. Tell the story of the Crucifixion in such a way as to show clearly that Jews of today are not to be censured.

4. Invite a local rabbi or lay religious leader to talk on religious worship or Jewish faith and ideals in the assembly period or at class session.

5. In education for world peace, interracial justice, relations with the Orient and industrial relations, attention should be called, in church school lessons, to the fact that Jewish temples and synagogues stand shoulder to shoulder with Christian churches in these matters.

* * *

HARRY B. HAINES, publisher of the *Evening News* of Paterson, N. J., has been named Paterson's most outstanding citizen of 1930 by the vote of Service Club delegates. The award was based primarily on his raising a fund of $20,000 for the relief of the poor in Paterson, and his work as foreman of the last Passaic County Grand Jury.

Mr. Haines is a member of Jephthah Lodge, B'nai B'rith, and a member of the Brotherhood of Barnert Memorial Temple.

* * *

THE mobility of that basic Jewish institution, the synagogue, was never more clearly illustrated than in the case of the *S. S. Adria,* an Italian vessel plying regularly between Trieste and Jaffa. It has a synagogue on board. The captain of the ship, Benjamin Umberto Stindler, was the recipient of a Sepher Torah from the Jewish community of Trieste. He forthwith presented it to the Jewish passengers, who replied by raising a sum of money for an ark to house the Scroll. The ark was made in Jerusalem and recently taken aboard the Adria. The steamer now has a model floating synagogue.

* * *

DR. DAVID MARINE, chief of the laboratory division at Montefiore Hospital, New York, for the last ten years, was awarded the Academy Gold Medal, offered annually to an outstanding medical man of science by the New York Academy of Medicine. He is also assistant professor of pathology at Columbia University. He is noted for his pioneer work on the pathology of the thyroid and other ductless glands of the body, and his findings are recognized as a basis for much of the knowledge science now has of diseases of these glands.

Dr. David H. Kling and Dr. Louis Nathan have been awarded fellowships of $2,500 each by the committee of the Brown Orthopedic Research Fellowship of the Hospital for Joint Diseases of Manhattan. The award is made possible by an annual subscription of $4,800 by Frederick Brown, president.

* * *

ANTI-SEMITISM is growing in France. The Jewish sections of Paris are almost daily the scene of minor but significant clashes between Jewish and non-Jewish workers, artisans, and merchants.

* * *

DR. JUDAH L. MAGNES, chancellor of the Hebrew University in Palestine, was guest of honor at a dinner at the Savoy Plaza Hotel in New York City under the auspices of the American Advisory Committee, of which Felix M. Warburg is chairman. Dr. Magnes is in this country for three months on behalf of the Hebrew University. During his visit a country-wide celebration of the sixth anniversary of the University will be held during April.

Dr. Magnes

WE SEE IN THE PAPERS....

HIGH praise was meted out to A. Z. A. orators in Denver by the *Intermountain Jewish News* of that city after a speaking contest participated in by five members of the Denver chapter.

"Three hundred men and women went home with a new respect for the abilities of the offspring generation, and a new faith in the idealism of that generation," the *News* commented editorially.

"If the five orators who delivered their original declamations are a fair sample of their fellow members in A. Z. A., which sponsored the contest, then B'nai B'rith may look forward to an inflow of fine blood into its ranks when these young men reach their majority. Certainly few present members in Denver Lodge could call forth such enthusiasm as that of the A. Z. A. orators."

Ben Wargon won the contest with a fine appreciation of the life of Alfred M. Cohen, president of B'nai B'rith. The winning oration has been printed in the *Intermontain Jewish News.*

* * *

"SHALL the greatest power known among men be left to the crude and false leadership of pulpit-thumpers, neurotic medicine men, and sentimental reactionaries, or shall it be used to lift the souls of men to the city of God?" demands Rabbi William H. Fineshriber, of Keneseth Israel Temple of Philadelphia, in "A Plea for Organized Religion" in the March issue of *McCall's Magazine.*

There is a fine Jewish philosophy running through this article, a viewpoint sorely needed in a country where the word religion itself conjures up in the average layman's mind something vastly different from that in the Jewish scholar's mind. Let us be frank; when the average person today uses the word religion, he really means Christianity—with all its concepts of other-worldliness, inherent sin, etc. But religion to the Jew means just the opposite—it means this-worldliness spiritualized by the most important of all Jewish concepts—the concept of *kiddush hachayim,* the sanctification of life. Intelligent Jews should always draw this distinction, in speech and in writing. But the most idealistic among men will admit that Shelley's poetry would have been of small value to the world had he failed to write it down and have it published. Similarly, the highest type of Jewish ideas (and religious ideas in general) have small effect unless a physical organization is in existence to keep them alive. Rabbi Fineshriber realizes this in his article:

"Each of us needs organized religion rightly to organize his own inner life, in order to function with other individuals. Love and duty, fellowship and loyalty, sacrifice and courage do not grow in a social vacuum. Yes, many crimes have been committed in the name of organized religion, but they are traceable neither to organization nor to religion. Terrible things have been done in the name of government, but shall we then destroy government because of these vices? No. There is all the more need of righteous and intelligent government, lest an elemental egotism makes anarchy triumphant. Just so there is a profound need for organized religion; as the tides are harnessed to the moon, so man must be linked with man in the fellowship and service of God."

* * *

IN THE midst of widespread ignorance about Judaism on the part of the Jewish laity, it is thrilling and comforting to hear rabbis expound the essence of our faith—an optimistic determination to help the slow course of evolution bring about constant improvement in man and society through ethical growth and the advancement of scientific knowledge, morally applied.

"What greater tribute could be given to religion today than to recognize in it the way by which the world can be made a better place in which to live?" asks Rabbi I. J. Sarasohn in an article, entitled "A Way of Living," in a recent issue of the New Era, official publication of the inmates of Leavenworth, Kansas, penitentiary.

"Religion is faith in the possibilities of the individual and so of society," writes Rabbi Sarasohn, thus stamping his article as genuinely Jewish in viewpoint. "If the end of life is the attainment of happiness, thought should be directed to a way of living that will help the individual and the group to reach it. To think and so to live as a friend to man rather than as an enemy is the turning point in seeing salvation as religion teaches it. Whatever misunderstandings about religion there may have existed in the past are due to an overemphasis of theory at the expense of practice."

* * *

"WHY is Ludwig Lewisohn so roundly disliked by Reform Jews and Yiddishists throughout the country?" asks Rabbi Louis I. Newman, in his syndicated column, "Telling It In Gath." "The answer can be found," he concludes, "not in the unfortunate episodes in Mr. Lewisohn's career, so much as in his writings and his viewpoint. He tells 'strong truth about ourselves.' He merely seeks to emphasize the heavy burdens of Israel. The Yiddishists dislike Lewisohn because he has not come into Jewish life through the medium of East European Jewry. He is a German American Jew who has discovered the potency of Judaism through his own personal experiences."

* * *

SO MANY and so conflicting are the views on modern Russia, and especially the condition of Jews in Russia, that it is good to come across a report by one qualified to express himself on the subject. Such a report is to be found in the March issue of the *Hebrew Union College Monthly,* and the author is George B. Lieberman, a student there, who has been in this country only four years, having been born and reared in Russia.

"Undeniably there is a de-Judaization of Jewry in Russia today," he writes. "Certainly there is no Jewish culture or Jewish scholarship or Jewish achievement. It is true that many children of Russian Jewry actively participate in the new cultural advancement. They are the finest contributors to the new literature, arts, music, and drama. But there is nothing Jewish about them nor about their contributions. Where are the Dubnows, the Shmarya Levins, the Ginsburgs, the Gruzenbergs, the Mazes? They are the teachers, leaders, writers, rabbis, in other lands. In Paris, in Prague, in Tel Aviv, in Riga, they found a new haven and abode for the expression of their mental potentialities. In America they are champions of national and cultural causes, leaders of the Zionist movement; they and their offspring are the new blood in Reform Judaism.

"We are not in quarrel with those who view the Soviet experiment with favor; humanity hopes for a successful culmination of affairs—at the same time let us not blindly surrender the fact that Judaism and Jewry in Russia are in ruin."

EDWARD E. GRUSD.

The Coming of Elija

By PAULINE BLOOM

A massive, dark shapelessness filled the inadequate doorway.

ONE plate, one knife, one fork, one spoon. Salt, pepper, sugar. Mrs. Heipershausen looked at the clock—6:20. The days were g r o w i n g longer. Soon it would be summer.

She moved the massive silver candelabra from the sideboard to the cleared space in the center of the table, and lit the candles. With the delicate black lace shawl pulled up over her bewigged head, and her hands pressed tightly against her face, she rocked gently under the stimulus of her murmured prayer. At its conclusion she sighed deeply, and continued with the setting of her table.

One of everything but the wineglasses. Of these there must be six. One for Donald, who was in London and had children of his own now. One for Nancy, though she was probably spending the first Seder in a night club with her atheist husband. One for little Davey, who a year ago had been the center of an admiring family group. For the first time he had asked the four *kashis,* his baby voice breaking with excitement as he sang out: *"Mah nishtano haleilo—".* It was unbelievable that big heavy trucks continued to invade the streets, that they were not all immediately banished from the earth when one of them struck Davey. She wiped it tenderly, Davey's little wineglass, and filled it with wine. She filled her own glass, and then another, exactly like it, in memory of her husband Menachim. Menachim was dead, too, last month. . . .

The biggest and most beautiful glass of all she kept for last. It was a goblet on a long delicate stem, and stood proudly in the center of the wine tray. This was the goblet that, ever since her marriage, had been consecrated to Elija. Every year for 27 years his spirit had entered her home through the door that was opened wide to receive him. Every year he had tasted her wine from his own goblet, and had found it good.

The wine must have pleased Elija, for he had heaped blessings on Mrs. Heipershausen—a devoted, God-fearing husband, material security, and, at intervals, beautiful, healthy children.

Even her partings from her two older children she had regarded as blessings. What woman does not hope and pray that her children will be happily married! And happily married they were, though one was happy in London, and the other with an atheist husband—a Jew, but a non-believer.

But to be robbed in one year of her husband and her baby! Her heart fluttered gently, but ominously, and Mrs. Heipershausen took warning. She sat down at her solitary place, the long table stretching endlessly before her, and drank some water. She should not have sent away the maid. But how tolerate her when she persisted in washing both sets of dishes together, and could not tell the difference between the silver?

The water revived her, and allayed her fears of another attack. She reached for the Hagadah, and started her solitary service.

Toward the end, Mrs. Heipershausen became very tired. When it was time to welcome Elija she got up with difficulty and walked slowly to the door, her hand pressed to her heart. She had merely tasted the wine several times as required by the ritual, but it was enough to make her feel queer. It must be the wine.

She flung the door wide open and peered down the deep dark well of the staircase that curved and eddied to the basement three floors below, where lived the big, Polish-Jewish janitor with his wife and seven daughters. He had rheumatism of the joints and was often late in switching on the hall lights. Today he must have forgotten about them completely, for the two intervening floors were dark and empty. There were no other tenants. The house was so old and shabby that no one wanted to live there. Seven daughters, poor man. . . .

She returned to her chair with relief, and peered again into the old leather-bound volume propped up on the table. But there was a film between her and the book, which her vision could not penetrate. Alone on the first Seder night. She shut her eyes with the intensity of her prayer, "Oh, God, send down your messenger to lead me to my husband and baby. I need them so. And they need me. Even in Heaven, I know they need me."

Suddenly Mrs. Heipershausen's spine stiffened and became cold. There was a thud deep down in the bowels of the earth, directly under the house. It was muffled, but in the unearthly quiet of that deserted old house it came clearly to Mrs. Heipershausen's ears. There was a moment's quiet, then the sound was repeated. It was a heavy, lumbering tread. Some one was climbing the stairs to her apartment, where no one had been for weeks. It stopped on each landing as though to renew its strength, then resumed the laborious climb.

During the pause on the second landing, Mrs. Heipershausen held her breath, then tried to reach for her glass of water, but could not.

The heavy tread continued. She heard it grow fainter and fainter, though she knew that each succeeding step brought her visitor nearer and nearer to her wide-open door.

It climbed the last short flight of stairs, and a massive dark shapelessness filled the inadequate doorway. It stood there a moment, then dashed to her side, and lifted her with its powerful arms. . . .

* * *

Mrs. Carrie Heipershausen Dies of Heart Attack

Another death reported yesterday was that of Mrs. Carrie Heipershausen. She is survived by two children, Donald, now in London, where he is receiving favorable comment in scientific circles for his work on the yellow fever microbe; and Mrs. Walter Ganz, wife of the music critic for the American Herald.

Mrs. Heipershausen was found dead by the superintendent of her house, Elija Kuntz, when he went up to see whether there was anything wrong. He noticed a light in her apartment, although previously she had told him she was going to spend the Passover holidays with her daughter.

Child Care in Palestine

(*Continued from Page* 239)

tive that the children do not find themselves overburdened by the eight-hour program. Among the recreational activities, the children love the Glee Club and dramatics best. They enjoy the long hikes into outlying districts, conducted by the recreation leader.

The aim of this farm home is to teach the children the things they will need to know in order to live comfortably and as happily and usefully as possible in Palestine, when they are grown up. They will be called upon to help in the upbuilding of the land, in the tilling of the soil, in the work of making out of the barren hills and waste plains of Palestine a new land, "flowing with milk and honey." What wise forethought and practical good sense is contained in this plan, to fit these children for the inevitable future of pioneering work in the Holy Land, which awaits them. The children themselves are imbued with the brave, hopeful spirit of the unselfish pioneer, who plans, builds, works unceasingly for the benefit of the land and the generations of the future!

An American woman, one of the leaders of Child Care work in New York City, was responsible for most of the organizations of the children's welfare movements in Palestine. Miss Alice L. Seligsberg, who is the Executive Director of the Jewish Children's Clearing Bureau of New York, was the pioneer who started this constructive program in Palestine at the close of the World War, during the hard years from 1918 to 1920. After her came Miss Sophia Berger, who was at one time connected with the Young Women's Hebrew Association of New York. She has continued the good work. She it was who started the work of the Children's Village, which is turning out so successfully. Miss Seligsberg labored with untiring efforts during the first two years to bring about many of these helpful measures. She even called a conference of the social workers of Palestine, an unprecedented occurrence in social service work in Palestine.

The Jewish women of America through their Hadassah organization, have contributed most generously to this noble cause. The Junior Hadassah units, scattered all over America, raise the necessary funds for the support of the model Children's Village. Here in the most ancient corner of the globe, children are being brought up under most modern, scientific supervision at the hands of earnest adults, who place the welfare of the children before their own.

JEWISH CALENDAR

5691-1931

Fast of Esther	Mon., Mar.	2
Purim	Tues., Mar.	3
Rosh Chodesh Nissan,	Thurs., Mar.	19
1st Day of Pessach	Thurs., Apr.	2
8th Day of Pessach	Thurs., Apr.	9
*Rosh Chodesh Iyar	Sat., Apr.	18
Lag B'Omer	Tues., May	5
Rosh Chodesh Sivan	Sun., May	17
Shavuoth	Fri., May	22
	Sat., May	23
*Rosh Chodesh Tammuz.	Tues., June	16
Fast of Tammuz	Thurs., July	2
Rosh Chodesh Ab	Weds., July	15
Tisha B'Ab	Thurs., July	23
*Rosh Chodesh Elul	Fri., Aug.	14

5692

Rosh Hashonah	Sat., Sept.	12
	Sun., Sept.	13
Fast of Gedaliah	Mon., Sept.	14
Yom Kippur	Mon., Sept.	21
1st Day of Succoth	Sat., Sept.	26
8th Day of Succoth	Sat., Oct.	3
Simcath Torah	Sun., Oct.	4
*Rosh Chodesh Chesvan.	Mon., Oct.	12
*Rosh Chodesh Kislev.	Weds., Nov.	11
1st Day of Chanukkah.	Sat., Dec.	5

NOTE: Holidays begin in the evening preceding the dates designated.
* Rosh Chodesh also observed the previous day.

Germany Honors Max Reinhardt

By DAVID EWEN

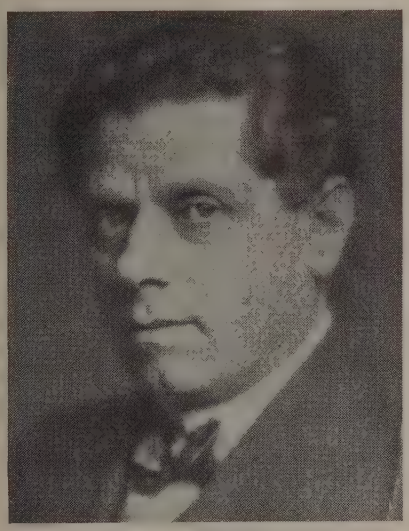
BEGINNING with the Salzburg Festival of last Summer and ending with the Salzburg Festival of next Summer, all of Germany is doing honor to its greatest genius of the stage to commemorate his 25 years of active association with the German theater. From President Hindenburg down to the lowliest stage-hand, everyone has extended to Professor Reinhardt — by word of mouth or pen—sincere gratitude for his great work in the German theater. And no wonder! It was none other than Dr. Gerhard Hauptmann, perhaps the greatest dramatist of our age, who said to me—in speaking of Reinhardt: "He is, without a doubt, the greatest single influence in the contemporary theater — and without any exceptions!"

Those who saw Reinhardt's productions when he visited America several years ago know well how his touch adds new glow to whatever drama he produces; they know also how he has revolutionized the entire theater with his original staging, with his unique method of presentation. But only those who have been to Salzburg have seen Reinhardt at his dazzling greatest. Here, in the intimacy of this exquisite little town—which has been dedicated to Reinhardt's theatrical art—he works his greatest magic.

One recalls, for example, his presentation of Hugo von Hofmannsthal's modern morality-play, *Jedermann*—which is, perhaps, Reinhardt's crowning achievement. In Salzburg this play was performed in late afternoon and without a single intermission—and the play acquired a truly accumulative force because of this unbroken continuity. Moreover, Reinhardt selected a most appropriate background for the performance of this play: the Domplatz, a square facing the Cathedral. And so, the actors performed upon an unostentatious square wooden platform, with the proud Cathedral in back of them as their only setting. This simplicity brings a still deeper beauty to this essentially simple play. One feels that he has suddenly been transported to the past, watching a group of itinerant players who had just come into town to perform their morality-play at the public square.

And over the entire performance the magic of Max Reinhardt was apparent. It was apparent in the intelligent and effective blending of light and music and gesture, in that eloquent simplicity of stagecraft which spoke so much more powerfully than any stage paraphernalia, in that smooth co-operation of the entire cast in every gesture and grimace to emphasize certain desired effects.

But those who were fortunate enough to attend last Summer's Salzburg Festival could see the truly remarkable versatility of Reinhardt's genius. His touch was not only effective for such sombre works as *Jedermann*, but even for such robustly humorous pieces as Goldoni's *commedia dell 'arte*, *Der Diener Zweier Herren*, and for such tender pieces as Maugham's *Viktoria*. In the former play, Reinhardt maintained a mood of hilarious joviality throughout the whole performance with a truly cunning hand. The spirit with which the entire performance was permeated was intoxicating, and the audience was captured by it. To the charmingly written *Viktoria*, he brought a tenderness and a humanity which, I feel confident, are not in the play itself. And though there was ever so much to admire in the performances of the superb cast of actors yet it was Max Reinhardt who really deserved the greatest share of praise for the ineffably beautiful performances that these plays received.



Max Reinhardt

It was during my visit to Salzburg last Summer that I visited Max Reinhardt at his sumptuous villa: a magnificent gift from Austria to Reinhardt. Here I had the occasion to talk to him for a long while about the theater. I could clearly see, during the course of the conversation, that his work was taxing his energies tremendously. He had just completed the rehearsals of *Viktoria*—and the deep rings under his eyes, that unspeakably tired expression, those heavy wrinkles, all bespoke the fact that the work had exhausted him. Reinhardt looks as though he were a very old man—and a very tired one!

I asked him to speak to me about his theories of producing, because I felt that the readers of the B'NAI B'RITH MAGAZINE would be most interested in hearing from his own lips the nature of his revolutions in the theater.

Reinhardt shifted for a moment in his seat, leaned his head on his hand and then, speaking softly and deliberately, answered: "In all the plays I produce—irrespective of the nature or the mood of the play—I work to attain a complete unity. And to me every possible element of the theater has to become a part of this unity. I strive for the unification of rhythm among the performers, their speech and their gestures; I strive for a unification of costume, music, lights, color, sound. Everything, in fact, pertaining to the play—and no matter how negligible or unimportant it may at first seem to be—is an inextricable part of an inextricable whole.

"That, however, is only one phase of my work. More significant is the emphasis placed upon the effect the situations of the play try to bring out. Sometimes this emphasis is brought out by a change of lighting; more often it is done by pantomime. Do you remember in *Jedermann* when Death visits the banquet feast? There, for example, I try to convey the idea of the terror that seizes all the town-folk by stopping the flow of the play for a minute or so and having each actor assume a rigid posture of terror—a gruesome pantomime it turns out to be. And so with other situations, not only in this play but in all of my plays. I find that far from retarding the progress of the play, it actually speeds it up considerably.

PHIL BAKER.
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Phil Baker

*Barbasol testimonials are not paid for.

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"Above all, I strive for simplicity. I demand the utmost simplicity of gesture and inflection from my actors, and I, in turn, depend upon the most simple staging, costuming and scenery. For, simplicity, I have long ago learned, is the height of eloquence. It is true that in such plays as the *Miracle* I tend to be sumptuous—but that is because such a play (it is a pageant play) cries for such treatment. But in the more intimate theater I am most economical and sparing with my material. A single drape, one ornamented chair will serve to depict a luxurious house; mere lighting will often serve the purpose of showing drabness or misery. That is all that is required. The rest, of course, depends upon my actors."

One other question I was eager to ask Max Reinhardt. I knew that he was the idol of Germany—and that here, in Salzburg, all the activities of the town revolved about him. The most famous street, in fact, has recently been called *Max Reinhardt Strasse.* Did he find this ascent to the heights, perhaps, a little more difficult because he was a Jew?

"True, in the early years of my career there was much suffering, disappointment and bitterness. My ideas were not always taken seriously. People knew I was Jewish and so in many circles I was openly refused a hearing. But, fortunately, persistence has won out. Today, I can truthfully say, I encounter no racial animosity at all. I suppose people know that if they wish to accept my art, they must accept me and my religion, too. I am grateful for one thing, however. My fame has never been bought at the terrible price of denying my religion. My conscience, in that direction at least, is clear!"

Max Reinhardt was born at Baden, near Vienna, on September 9, 1873. From his earliest years, Fate had destined him for the theater. As a child he would pass his hours playing with his toy marionette theater which had been given him as a birthday gift; here he gave his first presentations. Subsequently, he studied his first elements of the theater under the instruction of Emil Burde. In his seventeenth year, he found himself as an assistant director at the theater at Salzburg. He had begun his career as the world's foremost theatrical director auspiciously, indeed!

In 1894 he founded the Neues Theater of Berlin, an experimental theater which, unfortunately, did not have a very long life. Reinhardt's innovations were yet premature. It was not until 1905 that Reinhardt was to reach his first rung of success. In that year he was appointed director of the Deutsches Theater of Berlin (which was connected with the Kammerspiele). Here he remained for fifteen years. It was here that his experiments with the theater were crystallized—and finally developed into full maturity.

It was a long struggle for Reinhardt until his experimental ideas would be listened to, and a still longer and more bitter struggle before he could effectively bring those experimental ideas into being upon the stage of the Deutsches Theater—but when he finally did, his success was overwhelming. He had injected new blood into the veins of the theater; he had made it more plastic, far more expressive, and far more poignant in its effects. And his audiences realized this instantly. In 1920, Reinhardt became the director of the Grosses Schauspielhaus of Berlin — and here he conceived his greatest productions, productions which have spread his name to the four corners of the world. For the next ten years, Berlin was to witness presentations of *Jedermann,* the *Miracle,* the *Weavers, Kabale und Liebe* which were unparalleled in the history of the German theater.

Shortly after his assumption of the directorship of the Grosses Schauspielhaus, Salzburg invited this dynamic genius of the theater to conduct an experimental theater during its annual Summer Festival. Reinhardt consented eagerly; he had always harbored a warm affection for Salzburg, the scene of his first abortive efforts as director. And so, from 1920 on Salzburg not only became the *rendezvous* for music-lovers, but also for those to whom the theater is precious. And here in Salzburg, Reinhardt even went steps ahead of his remarkable work in Berlin. For in Salzburg Reinhardt had not only his genius and the help of his wonderful group of actors—but also had the atmosphere in his favor. The grandiose spectacle of *Everyman* is but little suited for the four walls of a theater; it requires, for a full effect, a vast background (and what can be more picturesque than the background of a fourteenth century Cathedral?)—open, free, spacious. This, Salzburg has to offer in its Domplatz. And as for his more intimate productions, can any place in the world be more suitable for them than darling Salzburg?

In 1911 and 1912 Reinhardt and his company visited London and created something of a furore with his productions of the *Miracle, Oedipus Rex,* and *Everyman.* Ten years later he came to America for the first of his visits. The reception in both cases was as had been expected. Mav Reinhardt's genius had conquered the world!

A Unique Jewish Leader

Mr. Herman Speier Grants His First American Press Interview

By LOUIS MINSKY

AS we go to press, word has arrived that Mr. Herman Speier has just been honored by King Carol of Roumania with the medal of the Order of the Roumanian Star on the occasion of his sixtieth birthday. The medal, together with greetings from King Carol, was transmitted to Mr. Speier by Jacob Rosenthal, attache to the Roumanian legation in Washington. It was conferred upon Mr. Speier for his services to Roumanian Jews both here and abroad.

Mr. Speier's sixtieth birthday was celebrated by a banquet in New York City. Among the speakers were Leo Wolfson, president of the Federation of Roumanian Jews in America; Carol Tarcovanu, Roumanian Consul in New York City, who is a Jew himself; Abraham Hirsh, of Philadelphia; Bruno Berg, of Newark; Judge Louis Brodsky, and Dr. J. Bronstein. A. D. Braham was toastmaster. —Editor.

MR. Herman Speier is celebrating his sixtieth birthday, but looks 45. Soon he will celebrate another event, for in 1933, there will have elapsed a period of a quarter of a century since he has been associated with the affairs of the United Roumanian Jews of America. Since 1923, Mr. Speier has been the executive secretary of the organization. Previously he had served Roumanian Jewry as vice president of the United Roumanian Jews of America. It was in 1906 that Mr. Speier realized the necessity for a union of all Jews in America native to Roumania. The hectic anti-Jewish events in Roumania at the end of the century which caused such a tremendous exodus of Jews from the Balkan country to England and America and the continuation of the anti-Jewish aggressive at the beginning of the century brought home with full force to Herman Speier's mind the necessity for a powerful body of Jews in America to defend the rights of their fellow Jews in Europe. After having come to America in 1904 he began forthwith to broach the idea of an American union of Roumanian Jews to his fellow countrymen resident in America. With co-workers he organized the Federation of Roumanian Jews which later became the present United Roumanian Jews of America.

No more fortunate event could have occurred to Roumanian Jewry than Mr. Speier's coming to the United States. For Mr. Speier was fortified with all the essentials for aiding his less fortunate brethren across the seas. He had had a brilliant career in Roumania. In his youth he became prominently identified with the educational, charitable, and political activities of his home town, Jassy. He was active in the functions of the United Roumanian Jews, and later became secretary of the Union. During his association with the Union he was unceasingly engaged in the fight for citizenship rights for the Jews of Roumania. He was president of two schools in association with Dr. Lippe and Dr. Niemerover, was an ardent advocate of Dreyfuss in 1896, and an active Zionist at the time of the issuance of the *Judenstadt* by Dr. Herzl. Moreover, Mr. Speier was well acquainted with government officials and cabinet officers in Roumania and consequently had a first-hand knowledge of the psychology of the Roumanian official as well as of the peasant.

This last fact is responsible probably more than anything else for the successful work being done by the United Roumanian Jews of America. Mr. Speier can approach Roumanian diplomats and Roumanian government officials on terms of their own mentality. American Jewish leaders as a whole make overtures to foreign governments on the basis of a more or less stereotyped form of approach. Taking into consideration the peculiar psychology of a people is one of the most important factors in present day diplomacy. Mr. Speier can speak

Herman Speier

to the Prime Minister of Roumania or to the Roumanian Minister in the United States as one Roumanian to another. Another American-Jewish leader might approach the Roumanian Prime Minister as an American to a Roumanian. Therein lies the essential difference, a difference of far more importance than is generally credited.

Mr. Speier is an unusual individual. During his 23 years of service with the United Roumanian Jews of America he has not drawn a penny of salary of any sort. His work is solely an altruistic effort for alleviating the conditions of Roumanian Jewry. To this end he works doggedly, almost fanatically, and if all of his colleagues were to drop their effort, Mr. Speier would continue in the same pathway on his own initiative. He is not a diplomat of the new school. He despises secret agreements, roundabout talk, nauseating bombast, excessive publicity. He speaks plainly and frankly, and if he does not like your actions he'll tell you so to your face. He belongs to the school which says, "put your cards on the table, and here are mine." He is extremely modest and believes in work for its own sake and for its ideal. He has an open contempt for personality-

mongering. This is the first interview he has allowed in an American journal. The Roumanian Jewish papers are frantic in their efforts to put him on the front pages, but he will have none of it. Due to his strict standard of ethics he is always the center of controversy. He demands that his fellow-workers forget their own personalities and remember only the parlous plight of the Jews in Roumania. His office is always filled with burlap bags filled with old clothes which are sent to relatives in Roumania by American Jews, duty free. The more such packages in his office, the broader his smile. He has enough testimonials from world famous people to fill half a dozen albums, but few people have seen them. He could have run for political offices more than once, but he has consistently refused.

The power this modest, unassuming, almost unknown man wields, is remarkable. In Roumania he is regarded as one of the most powerful figures in American-Jewish life. He is looked upon with the deepest respect, if not with actual awe. And the reason for all this does not stop with his own personality. Roumania is very anxious for the world to think well of her and she jealously guards her reputation. If the United Roumanian Jews of America consider that Roumania is mistreating her Jews, a stream of publicity in the Jewish and general press results and conferences with Jewish leaders take place, which does not augur well for the reputation of Roumania. How well the government officials heed the overtures of the United Roumanian Jews of America can be witnessed in the strict measures recently taken to destroy the influence of the anti-Semitic movement in Roumania.

It was mainly through this American-Jewish organization and through Mr. Speier's incessant overtures that the new Jewish Communities law has so far been inoperative. It was through the same channel that the anti-Semitic movement has been kept at its lowest ebb. No individual or organization can eradicate such a passion as anti-Semitism from the mind of a people, but they can be instrumental in preventing aggressive anti-Semitism which results in attacks on the Jews, desecration of synagogues, and the destruction of Jewish shops and houses. Government interference can certainly prevent such nefarious activity. The United Roumanian Jews of America has perhaps been more influential than any other body in the world in rousing the government into putting down this type of anti-Semitism.

Mr. Speier has been active with other organizations. He was one of the founders of the Menorah Home for the Aged and Infirm, of Brooklyn. He is a member of the Administrative Committee of the American Jewish Congress and the Counsel of Balkan Affairs of the American Jewish Committee. He is a former vice president of the Jewish Council of Greater New York. In 1927 he was one of the delegates of American Jews to the Convention of the Jewish Minorities in Eastern European Countries at Zurich and Geneva. He was also a delegate of the Zionist Organization in Basel, following which occasion he visited Palestine.

After the recent convention of the United Roumanian Jews of America, Mr. Speier received the felicitations of the Roumanian Minister to the United States, Mr. Carol Davila, over his re-election as Executive Secretary. "Your help and co-operation in presenting the problems of Roumania in their proper light to the Jews of America," Mr. Davila wrote, "have always been much appreciated, and the satisfactory results which have been arrived at are the best testimony of your untiring efforts and activity."

AMONG OUR CONTRIBUTORS

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THE PRINTED PAGE

A HISTORIC DEVELOPMENT

A Century of Judaism in New York, by Rabbi Israel Goldstein (Bloch) $4.

TO Congregation B'nai Jeshurun belongs the distinction of being the second oldest synagogue in the Metropolis. For 170 years, from 1655 to 1825, New York's Sephardic Congregation, Shearith Israel, was identical with the city's Jewish community. But a century ago the rapid increase in the number of Jews from England, Holland, Germany, and Poland made inevitable the creation of a second synagogue with an Ashkenazic tradition. The result was a friendly secession, out of which Congregation B'nai Jeshurun was born.

Dr. Israel Goldstein, the present rabbi of the Congregation, has written its story in commemoration of its centenary. But, as the title of his stately volume,"A Century of Judaism in New York," indicates, he has depicted his tale on a larger background. The individual congregation is pictured by him at first as the resultant of forces and movements in Jewish life, and later as an illustration of the developing character of American Jewry during the last hundred years. To gain his perspective, in the first fifty pages Dr. Goldstein limns an outline of the antecedent history, beginning with the year 711. Thereafter, with effective restraint and control of the vast amount of detail available, he builds up from his synagogue's unpublished archives, from the pages of the OCCIDENT, the JEWISH MESSENGER, and later Jewish periodical literature, as well as from numerous special studies, an illuminating picture of the development of this typical historic congregation. He leads us through the "German" and "Russian" periods, through the period of the Civil War and our own "civil war" between Reform and Orthodoxy, and through the pre-war and post-war periods of the twentieth century to our own day. Mordecai M. Noah, Samuel Myer Isaacs, Morris J. Raphall, Henry S. Jacobs, Stephen S. Wise, Joseph Mayor Asher, Judah L. Magnes, Joel Blau, and other notable figures in American Jewish history, throng the pages. The result is a congregational chronicle replete with facts which are significant for an understanding of the genesis of our American Jewish community. It would have been easy to make of this record a volume of propaganda for some "isms" in our communal life. But Dr. Goldstein has set down the story with commendable impartiality, *sine ira et studio.* He has enriched the pitifully exiguous library of popular presentations of American Jewish history with a volume of notable interest. D. DE SOLA POOL.

* * *

LEWISOHN'S LATEST

The Last Days of Shylock, by Ludwig Lewisohn (Harpers).

TO the chorus of praise which greeted the appearance of Ludwig Lewisohn's latest novel, we gladly add our own feeble voice. For in this book the Master has almost outdone himself — he has created a full-length character which deserves as long a life as the famous original creation of Shakespeare.

Taking up the life of Shylock where the Bard left off, Lewisohn, accepting the money-lender of Venice as Shakespeare created him, and without writing a word of propaganda, draws together the shattered fragments of the much-maligned Jew's life, and sends him forth to new and strange adventures, culminating in a happy and peaceful death. By becoming a lieutenant of the great Jew of the sixteenth century, Joseph Nassi, right-hand man of the Sultan, Shylock is enabled to rebuild in Palestine some sort of life for the *chaluzim* of those days, and live out his few remaining years in happy reunion with his unfortunate but penitent daughter, Jessica, who it seems, was deserted with her three children by her Gentile husband, Lorenzo.

If the book is adjudged apologia for Shylock, let it be answered (without admitting the charge) that such a one has long been needed. We do not know whether Shakespeare harbored the prejudices that his contemporaries undoubtedly felt toward all Jews of that day; but we do know that he drew the picture of Shylock with a need for pleasing the popular fancy of his time — a time during which all Jews were conceived to be ribald creatures and caricatures of materialistic cruelty and lust. For more than 300 years this creation poisoned the minds of many who venerate Shakespeare and thoughtlessly accept as infinite wisdom every word he wrote.

Now Lewisohn has come along and given Shylock motives as honorable as they are reasonable, and has spun a true work of art in the process. Early in the book he gives Shylock what he has always lacked—a background. He tells of his early life, and of his bruising, soul-searing contacts with Gentile rapacity and injustice. The horrors of the Inquisition burn through Shylock's childhood, too. From this background Lewisohn evolves his foreground.

His prose is the golden flow of words for which he has long since been famous, his conceptions are clear, unforgettable, and always literary, and in forging this historical novel in the heat of his convictions and his profound knowledge of Judaism he has rendered incalculable service to Jewish literature, which is woefully lacking in its quantity of such a body of writing. Through the entire book runs a sympathetic treatment of Jewish reactions to the hard stimuli of Gentile provocation of those days (and, by implication, of all days) and the figure of Shylock emerges as that of a gentle Jew, all too human, who loves his people and his religion and his God, and who asks nothing more than justice for all men, and peace for his people that they may carry on their timeless task of being a light unto all nations and a servant of God.

Since the first half of the volume is very close to its source, "The Merchant of Venice," it is well to read that play once more before starting the work under discussion. The gradual metamorphosis of Shylock (which isn't a metamorphosis at all, but rather an elucidating process under the skillful pen of Lewisohn) will charm and carry away any sensitive reader who loves literature, and surely any Jew who loves Judaism. EDWARD E. GRUSD.

* * *

A BRAVE LITTLE BOOK

Reason and Religion, by H. Cerf Straus (Stratford) $1.

RABBI Straus of Alexandria, La., has written a brave little book on a tremendous subject. He has tried to reconcile religion and science — not a new attempt, but one that is always difficult and, along certain

lines of thought, impossible. But he has tried to do it by suggesting, if not developing, a complete philosophy of life and the world; and this is a task that no philosopher in the world could accomplish in 55 pages.

The particular philosophy which Rabbi Straus has fallen back upon is that of Personal Realism, which tries to steer midway between the materialism of science and the idealism of pure religion, to find a union for the truths that belong to both in the further truth of personality. He relies on the studies of Bowne and Flewelling, who have created the movement of Personalism, and whose viewpoint may influence largely the future development of philosophy, particularly in America. That this is a useful and perhaps an adequate solution of the problem of religion and science is very likely indeed.

On the other hand, Rabbi Straus has made the mistake of combining two manners. Most of the book is technical philosophy in content and style, but his definition of religion is vague, not to say sermonic, and should be put into strict technical language in order to fit into the theory as a whole. So also the medieval exegesis of the creation story in Genesis, presented at the Scopes trial in Dayton, Tenn., by Rabbi Rosewater, will not help a modern argument, and does not fit the historical conception of the Bible which Rabbi Strauss uses in the first chapter of his book. Altogether, this book is a very hopeful one indeed. More Jewish thinkers should be considering these world problems which are attracting the greatest minds of the universities and of Christianity.

LEE J. LEVINGER.

* * *

MILTON'S USE OF JEWISH WRITINGS

Milton's Rabbinical Readings, by Harris F. Fletcher (University of Illinois Press) $5.

THAT Milton, in writing his epic of the fall of man, embellished the brief biblical narrative as found in Genesis with all the resources of his art has often been commented upon by literary critics. The sources of these non-biblical embellishments have been much discussed. Formerly, those that could not be credited to the influence of the Greek and Latin classics were regarded as products of Milton's creative imagination. In recent years, however, certain Milton scholars, equipped with a knowledge of Hebrew and related dialects, have pointed out that Milton's expansions of biblical material may have had their sources in the great body of medieval Jewish writing. They have found in the Pseudepigrapha—that body of Jewish writings falsely ascribed to biblical characters—in the Midrashim—particularly the Haggadic Midrashim of the period between the third and fifth centuries—in the great collections of Jewish legends and commentary such as the Pseudo-Josephus and the Chronicles of Jerameel, in the Guide to the Perplexed of Moses ben Maimon, in the Cabbalistic Zohar or Book of Splendors, and, of course, in the Talmud, parallels to all the important Miltonic expansions of the biblical narrative.

The unsolved problem of Milton scholarship has been to determine the *exact* source of Milton's knowledge. Just which of these Jewish books did Milton read? He certainly was linguistically equipped to read any of them. In the poem "Ad Patrem," written soon after leaving the University of Cambridge, he tells us specifically that the languages he knew were Latin, Greek, French, Italian, and Hebrew. We know that Hebrew was one of the subjects taught in his private school, and that he instructed his nephews also in the Syriac and Aramaic dialects, which latter is the dialect in which the Midrashic books are written. Yet, owing to Milton's habitual reticence in naming his authorities, it is difficult to determine in a given case just what was the source, for the same legends appear again and again in Jewish post-canonical literature. To only three of these works of Jewish learning does he refer in his prose in such a way as to prove that he had read them either wholly or in part. These are Maimonides's "Guide to the Perplexed," the Pseudo-Josephus, and the Sanhedrin Tractate of the Babylonian Talmud. Obviously Milton must have had access to other source material.

What this material was is the question discussed in Professor Fletcher's volume. The answer he finds in the famous Buxtorf rabbinical Bible, printed at Basel in 1618-1619. This contained the three Aramaic Targums, marginal variants with other masorah, and various rabbinical commentaries. The latter apparently supplied much, if not all, the embellishments with which Milton decorated and expanded the biblical material he used in the epic of "Paradise Lost."

Professor Fletcher's book will be of the greatest interest not only to students of Milton but to all students of Jewish literature as well. It should be a source of considerable pride, certainly, to every loyal Jew to be assured on the authority of so careful a scholar as Professor Fletcher that the greatest Christian epic in the English language owes so much of its artistic appeal to Jewish sources.

EDWARD CHAUNCEY BALDWIN

* * *

MYSTIC ORIENTAL CULTS

Hinduism Invades America, by Wendell Thomas (Beacon Press).

AFTER centuries of persistent missionary activities in India, Christianity faces Hinduism invading America. Mr. Thomas traces the establishment of the *Ramakrishna* movment in the U. S. through the labors of Vivekananda, who came as a delegate to the Parliament of Religions held in Chicago in 1893, and of the more recent *Yogoda Sat-Sunga Society* through the efforts of Yogonanda, a delegate to the Pilgrim Tercentenary Anniversary International Congress of Religious Liberals in Boston, in 1920. The author also traces Hindu influence on Christian Science, New Thought, etc., and in American thought and literature. The story of the adjustment of world-denying Eastern ascetics to American aggressive worldliness makes interesting reading. A number of Jews, it seems, are among those who seek bliss and salvation in the novel mystic cults of the Orient. SAMUEL S. COHON.

* * *

FOR JEWISH YOUTHS

As At This Day, by Rabbi Solomon N. Neches (Bloch).

THIS little book, designed for American Jewish youth, deals with the principal sacred days of the Jewish year. The presentation of the Sabbath is reserved for a special volume. No reference whatever is made to the five fasts, to Rosh Chodesh, Chal Hamoed Pesach, Succas, etc. The author approaches his task from the standpoint of uncritical tradition, and writes in a sermonic style. To be successful in his purpose to "direct the thinking of modern Jewish youth to a more serious consideration of the richness, beauty, and dignity of the Jewish religion," the author should have told his story more directly and vividly.

SAMUEL S. COHON.

NEWS OF THE LODGES

A GREAT civic honor has been bestowed upon Brother Martin Weiss, a member of Dallas (Tex.) Lodge No. 197. A new park there has been named after him, as a recognition of his life-long devotion to civic interests.

The Dallas *Morning News* had the following to say of Brother Weiss:

"If we are going to name parks after living men, Mr. Weiss is as worthy a leader in the progress of Dallas as you are going to find in a day's hunting. If you will look back over his record you will see that he has always been for a better Dallas, a bigger Dallas, and a more beautiful Dallas.

"Mr. Weiss is not a man of fluent words, nor one diligent in search of praise for himself and his interests. He eschews brass bands, and sometimes fails utterly to climb on the band wagon. Indeed, *The News* has scolded Mr. Weiss gently now and then for not joining the procession in a few instances where its views and his were not with a single eye. But the honesty and sincerity of the man in wishing Dallas well and in serving her whenever and wherever he can, fit him for some sort of recognition at his city's hands. His simplicity and utter want of pretentiousness make a namesake park quite appropriate. Dallas, then, salutes Martin Weiss and hails Weiss Park with satisfaction."

* * *

CONGRATULATIONS and felicitations have been received from many parts of the country by one of the real pioneers of B'nai B'rith, Samuel Bowman, of St. Louis, who recently celebrated his eightieth birthday. He is a member of Ebn Ezra Lodge No. 47, having joined the Order as soon as he was 21, and a former president of District Grand Lodge No. 2.

Samuel Bowman

Brother Bowman was born in Weston, Mo., and came to St. Louis at the age of eight. He cut short his school days in order to support his widowed mother, and became errand boy for Isidor Bush's real estate firm. Later Mr. Bush, who himself was a B'nai B'rith leader in those days, took young Bowman in as a partner in the native wine business.

In 1887 Brother Bowman entered the real estate business on his own account, and was prominent in promoting and developing the general growth of his city. He was a director of the Real Estate Exchange, and was instrumental in making St. Louis one of the best lighted cities in the country.

He was equally active in the Jewish community life of St. Louis, and especially ardent in his B'nai B'rith affiliations. As a member of the Grand Lodge, he made strenuous efforts to have it undertake the publication of a history of the Order, although no action was taken by the District executives. In order to arouse interest in his pet project, he prepared and published, at his own expense, a beautiful volume containing biographical sketches of three great leaders of the Order—Isidor Bush, Martin A. Marks, and Victor Abraham,—and presented them to the members of District No. 2.

Happily, Brother Bowman enjoys the best of health at this stage in his long and well-rounded life. Two years ago he toured Europe, and is in hopes of doing so again in the near future.

View of the Formal Banquet, One of the Features of the Recent Convention of District Grand Lodge No. 5, at Charleston, South Carolina.

"EVERY LOYAL MEMBER SHOULD ACT—NOT IN FUTURE—BUT NOW!"

By LOUIS J. BORINSTEIN
Chairman, B'nai B'rith Wider Scope Commission

THE Wider Scope Commission is earnestly endeavoring to carry out a program planned on the assurance given it, as the result of a campaign conducted throughout the country a few years ago, that it would have at its command a certain sum of money annually for the period of years for which subscriptions were made.

The Commission has not only kept faith with those who subscribed to its fund, but has achieved much more than might have been expected, in view of the brief period of time it has functioned and the modest sum of money it has expended.

Should not they who subscribed and thereby encouraged the Commission to plan its program, keep faith with it? When some do not keep faith it is the same as saying to the Commission:

> "We assume full responsibility in getting you into your program and in causing you to take on substantial obligations. While we are morally and legally answerable and accountable, we are, nevertheless, not going to pay the pledge we made and agreed to redeem in equal annual installments."

It is not pleasant to contemplate one who is able to contribute to a worthy cause and yet refuses to do so. He, at any rate, misleads only himself. It is less pleasant to contemplate one who does pledge and then refuses to pay. He misleads others as well as himself.

It would be tragic if the Commission could not complete work it has under way or would be compelled to abolish any of its splendid activities on account of lack of funds, but there would be no reflection upon the Commission. It would seriously reflect, however, not only upon those subscribers who pledged and have not paid, but unfortunately upon the entire membership of B'nai B'rith. Therefore, the officers of every lodge and the officials in every campaign and every member who has paid his pledge, should take up in their respective communities with those who are delinquent and use their best influence in securing payment of every pledge.

Although the work of the Wider Scope Commission cannot be measured in dollars and cents, yet a continuance of this work depends upon the necessary revenue to carry on. The Commission should be helped, not handicapped. It should have at its disposal the money necessary to carry out its program and to intensify and expand its work in the comprehensive and progressive manner always characteristic of B'nai B'rith.

A critical moment has come! Every loyal member should act—not sometime in the future—but NOW!

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PARKERSBURG (W. VA.) LODGE No. 767 has given two cabaret dances and has used the proceeds to pay for the maintenance of the orphans it undertook to support. Both affairs were great successes.

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A Wider Scope Appeal

THE B'nai B'rith Wider Scope is the mother's arm that shelters a large family—eight Hillel Foundations, the Mexican Bureau, Aleph Zadik Aleph, Anti-Defamation League, Palestine Housebuilding, and the other activities. They all depend for sustenance on pledges made and to be made. This number of the B'nai B'rith Magazine is particularly devoted to the immediate needs of Wider Scope. What can you do to help maintain and carry on this work?

You can help by paying your own pledge. You can help by renewing the interest of your lodge and your community in these Wider Scope Activities. You can help by co-operating with your local Wider Scope Committee and lodge officers to collect outstanding pledges. You can help by making sure that your community will do something to secure a contribution towards the $200,000 minimum needed to carry on the work in 1931. Your suggestions, your inquiries, your co-operation will be heartily welcomed by National Headquarters.

I. KADIS,
National Field Director.

They're Not Superstitious, But Mayor Thompson (Right) Gives Mayor Croll (Center) a Rabbit's Foot for Good Luck, While Sidney Kusworm Looks on Approvingly.

WHEN Canada's youngest mayor, David A. Croll of Windsor, came to Chicago to attend B'nai B'rith Day there, he was presented with a rabbit's foot for good luck by the Chicago mayor, William Hale Thompson.

Mayor Croll and Sidney G. Kusworm, Dayton, Ohio, a member of the Executive Committee of the Order, were honored at a reception and dinner at the Covenant Club tendered by the Central B'nai B'rith Council of Chicago. More than 2,500 B'nai B'rith members participated in the celebration of B'nai B'rith Day in Chicago.

After the dinner, Mayor Croll and Brother Kusworm went to Sinai Temple, where a program of speaking and music had been arranged. Mayor Croll, who is himself an active Ben B'rith, spoke on "Civic Government," and Brother Kusworm addressed the gathering on "The Significance of B'nai B'rith Day to Jewry."

Nine Chicago lodges took part in the festivites: Achad Ha'am, Adolf Kraus, Albany Park, Austin, Lincoln Park, Logan Square, North Shore, Ramah, and South Shore.

TEXAS JEWRY ENTHUSIASTIC AT HILLEL FOUNDATION RECORD

Support Wider Scope Campaigns Throughout the State

WIDER Scope campaigns have been organized in all the principal cities and many of the smaller communities in Texas. The progress of the drives in that state is very satisfactory, according to Isidor Kadis, national field director of the Wider Scope, who has just returned to Cincinnati headquarters after having spent all of February and the early part of March in the Lone Star State.

Brother Kadis addressed a student conference at the B'nai B'rith Hillel Foundation in Austin; he spoke at many B'nai B'rith lodge meetings throughout the state, and appeared in the pulpits of several of the leading rabbis of Texas.

"The Jews of Texas have fully sensed the value of the B'nai B'rith Hillel Foundation," said Brother Kadis. "This is partly due to their knowledge of the splendid work being carried on for Jewish students in the eight universities where Hillel Foundations are functioning, but it is due chiefly to their more detailed knowledge of the Jewish cultural work of the Foundation they know best—their own Hillel group at the University of Texas in Austin. There are three hundred Jewish students at that school, and the religious and cultural value of the Foundation has achieved state-wide recognition in the two years it has been in existence.

"The students themselves realize that they have no other common platform on which all can stand as Jews. The social and educational contacts they make at the Hillel Foundation are invaluable. They know this, and their parents are coming to know it more all the time. For these reasons, the Wider Scope campaigns throughout the state are being very favorably received."

A two-year drive to raise $10,000 was instituted in Dallas with Sol Dreyfuss as chairman and Louie Bromberg as treasurer. A fourth of the amount has already been subscribed. Brother Kadis occupied Rabbi David Lefkowitz's pulpit for a public address on the Hillel Foundations.

In Galveston, Brother Kadis spoke from the pulpit of Rabbi Henry Cohen, and launched a $1,000 campaign for 1931 with Jules Block as chairman and R. Lee Kempner as treasurer. Half the amount has already been raised.

A $5,000 campaign for 1931 was begun in San Antonio with A. H. Gans as chairman and Louis J. Scharlack, treasurer.

One thousand dollars was accepted as a quota by Austin, where the drive is being headed by Joe Koen, president of the local temple, chairman; Rabbi Samuel Baron, director of the Texas Hillel Foundation; Rev. B. Tenenbaum, the rabbi of the local orthodox congregation; and Prof. Hyman Ettlinger of the University of Texas.

Houston promised to raise $5,000 during 1931, thus repeating the action of last year, when a similar amount was raised there. The leaders are A. N. Geller, Sidney Strauss, and Morris D. Meyer, president of District No. 7.

An effort is being made in El Paso to complete the campaign of two years ago, when $2,500 was pledged. Herbert Goodman, president of the local B'nai B'rith lodge, is chairman; Rabbi Joseph M. Roth, secretary.

In Fort Worth, Brother Kadis spoke in the temple of Rabbi Harry Merfeld. I. Horwitz is chairman. In Waco Brother Kadis occupied Rabbi Wolf Macht's pulpit.

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Ralph Sickel, Getting Off to One of His "Perfect Starts."

B'NAI B'RITH members are nothing if not versatile. In the ranks of the Order are to be found professionals of all kinds, artists, business men, etc. And now there is a star athlete.

He is Ralph Sickel, who has just joined Sholem Lodge No. 78, Leavenworth, Kansas. Brother Sickel is a senior at the University of Kansas. He won track letters in 1929 and 1930, and is the star sprinter and lead-off man on the 440 and 880 relay teams at Kansas U. Coaches say he has "the perfect start."

He is the son of the late Edwin M. Sickel who was a very active Ben B'rith and a member of the president's committee.

Alabama Requests Hillel Foundation; Wider Scope Drives Start

AFTER leaving Texas, Brother Kadis proceeded to Mobile, Ala., where he opened a $1,500 Wider Scope campaign in an address delivered at the temple of Rabbi Alfred G. Moses. Leon Schwartz, past president of District No. 7, now Mayor of Mobile, is sponsoring the campaign, in which Julius Marks, Hyman Gabriel, James Adler, and others are leaders.

Birmingham, which had previously attempted to raise $5,000 without complete success, pledged itself to raise the $3,000 balance during 1931. Joseph Beitman is chairman; Leo K. Steiner, treasurer.

Brother Kadis reports a state-wide desire in Alabama for the establishment of a B'nai B'rith Hillel Foundation at the University of Alabama, where there are four hundred Jewish students. Rabbi Morris Newfield of Birmingham especially attested to the need for a Foundation at that school.

On his way north, Brother Kadis stopped at Nashville, Tenn., and Louisville, Ky., where he addressed groups and revived interest in the collection of previous pledges. In Nashville support was assured by J. M. Jacobs and Joe Morse, Wider Scope chairman of District No. 7.

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SAN FRANCISCO and Columbia Auxiliaries, both located in San Francisco, have combined. Pearl Rubenstein Auxiliary, in Boyle Heights, near Los Angeles, is making splendid progress and vitality for a lodge not yet six months old. A Junior Auxiliary for this group is now planned.

Two new Junior auxiliaries have been added recently in the west. The first was at Oakland, Calif.; the other at Portland, Ore.

HILLEL FOUNDATIONS TO OBSERVE PASSOVER

SIX of the eight B'nai B'rith Hillel Foundations will hold Seder suppers at their respective universities this month. The only reason the other two Foundations will not also sponsor such observance of Pesach is because their spring holidays will be in effect, their universities closed, and practically all of the students will be at home.

The Cornell Foundation, under the direction of Rabbi I. B. Hoffman, hopes to duplicate its successful observance of last year's Passover, when 180 students and faculty members attended the Seder the first night, and 125 the second night. Hagadahs will be provided for all present, and the whole assembly will join in reciting the various blessings and in performing the rites. Dr. Hoffman will conduct the ceremonies and will be assisted by several of the students who will read both in English and Hebrew. There will be a student chorus. During the entire Passover week, Passover meals will be served to all who desire them. This phase will be in the hands of a student commitee.

About two hundred students are expected at a student-community Seder to be held by the California Hillel Foundation with the assistance of the California Alliance of Jewish Women. In addition to the students on the campus, invitations have been extended to the students of Stanford University, Palo Alto, and Mills College, Oakland. Rabbi M. J. Merritt, director of the Foundation, will give the Seder, and the Hillel Student Choir will lead in the singing of traditional songs. University authorities have been asked to excuse from class room work all Jewish students on Passover. On Friday evening, April 3, there will be a special Passover Religious Service in the Foundation. Moreover, notices have been posted in the halls of the Foundation informing students where they may obtain Passover meals during the week.

Arrangements have been made at the Michigan Foundation by the director, Rabbi Bernard Heller, to have all Jewish students excused from classes during the holidays. There will be a Seder service at the Foundation, and Passover meals will be served there during the week, under the direction of a local Jewish woman.

A Seder will also be held at the Ohio State Foundation under the direction of Rabbi Lee J. Levinger, director. Each year Rabbi Levinger arranges excuses from class room work for those who desire them, and the Foundation also arranges for the serving of Passover meals for Jewish students during the entire holiday week.

A community Seder will be held at the Wisconsin Foundation by Rabbi Solomon Landman, director. The meal and other preparations are being handled by the Rachel S. Jastrow Chapter of Hadassah in Madison, assisted by the University of Wisconsin Chapter of Junior Hadassah. Those students who do not care to attend will be invited into private homes, through the auspices of the Foundation, as in previous years, while those students who desire Kosher meals during the entire week will be accommodated in a half dozen or more homes. Traditional Pesach melodies will be sung at the community Seder, and will be followed by an appropriate program, which will most probably contain a playlet, in tune with the holiday, by the Hillel Players. The usual arrangements for excuses from classes will be made this year.

Since the first day of Pesach coincides with the first day of the school holidays at the University of Illinois, Dr. A. L. Sachar, director of the Foundation, has arranged for the release of Jewish students on April 1 so that they may be home in time for their family observance of Passover. There will be a community Seder in Champaign, to which all students who do not leave town have been invited. The occurrence of the school holidays, of course, precludes the usual arrangements for the observance this year of Passover by the Foundation itself.

The same holds true at the West Virginia Foundation, where similar arrangements have been made by Rabbi Henry E. Kagan, director of the Foundation.

LOAN funds are important features of all the eight B'nai B'rith Hillel Foundations. The first was started at the Illinois Foundation in 1925; it now amounts to a fund of $6,000. All the money in each of the Foundations is contributed by the students in an annual drive. It is used as an emergency fund to help needy students in time of distress. A student may borrow up to $100.

The fund in each Foundation has already helped hundreds of students, many of whom are working their way through school. A large number of those helped are fine scholars who, without this assistance, would have had to discontinue their college education. The money is used for paying rent, board, tuition, etc.

Last year forty-six students made loans at Michigan alone. Illinois has probably made over 250 loans during the years the fund has been in existence.

All contributions are entirely voluntary.

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THREE of the Foundations—those at Ohio State, Illinois, and Wisconsin—have special classes in connection with their respective universities. At Illinois Dr. Sachar conducts a course, "Historic Philosophies of Living," which is attended by more than 200 students, many of them non-Jews.

At Wisconsin, Dr. Landman's course is "Philosophy of Religion" in the College of Religion.

At Ohio State Dr. Levinger has been named instructor of philosophy, in a course given under university supervision.

In addition, at Cornell, Dr. Hoffman conducts courses in Jewish history; Dr. Heller at Michigan gives a course on "Judaism and Modern Thought," at Texas, Rabbi Baron conducts a class in the "Bible seen through ancient and modern eyes;" at West Virginia, Rabbi Kagan conducts a "Survey of Jewish Literature;" and at California Rabbi Merritt teaches Jewish history and literature.

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DR. Harry Dover, first president of Ottawa (Canada) Lodge No. 885, was honored with a presentation at the tenth anniversary celebration of the lodge. Nearly 100 per cent of the membership was present.

Benjamin Goldfield, president, reviewed the progress made by the lodge since its inception. He was happy to announce that the free-loan system, whereby needy families are given monetary assistance, had proved a success. The lodge sent thirty Jewish youths to a camp last summer, he reported, while many charitable organizations in the city had been assisted through B'nai B'rith.

JUDGE KUN DESCRIBES NEED FOR HILLEL FOUNDATIONS

THE certain impasse and lassitude which seems to have characterized Jewish life in America during the past few years may be mainly attributed to the fact that there has been a lack of loyalty and interest in Jewish homes for the past two decades," said Judge Joseph L. Kun, of Philadelphia, member of the B'nai B'rith Hillel Foundation Commission, in a recent address at the Hillel Foundation at the University of West Virginia.

Judge Kun

"This is the fault of the parents and not of the youth," continued Judge Kun. "To compensate for this lamentable failure the Hillel Foundations and other such organizations are preparing the leadership for the new generation. Here the future mothers and fathers of Israel are learning to overcome an indifference which was on their part only an imitation of their parents. They are learning that adherence to Judaism, properly understood, does not give one a chauvinistic, segregated attitude, but a sense of one's obligations, the nobility of responsibility.

"A real knowledge of the Jew, of his religion, his language, his literature, will always engender reverence, loyalty, and ennobling pride. Indifference is but the result of ignorance. You cannot be a good Jew without being an intelligent Jew. One who understands Judaism can never be an evasive or furtive Jew.

"Hillel has given the Jewish students this self-respect. No longer does the Jewish student write on his registration church preference card —"no preference." Hillel has changed all this. It is giving the Jewish students a sound religious and Jewish consciousness. And to this end Hillel should not be considered by the student or public as a temporary diversion, but should be supported to the widest extent both morally an financially by alumni and parents as a most vital factor in Jewish life."

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THIS year a loan fund of $500 was raised at the Ohio State Hillel Foundation. It was established four years ago and has been raised annually to help students out of monetary emergencies.

"Lilith," the symbolic tragedy submitted by Miss Lois Ellman, won the first prize of fifty dollars in the Ohio State Hillel Foundation play writing contest. The setting is among the Jews of the Pale during the late nineteenth century. It was presented by the Hillel Players.

For the first time in the history of the Foundation, a play was presented in Yiddish. It was written, directed, and acted by students. Max Burstein was the author.

* * *

THE Michigan Foundation has established a form of student service which is being adopted at several of the Foundations. The Social Welfare Committee has undertaken a tutoring project whereby the students may be tutored in whatever subject they choose, free of charge. Student tutoring is ordinarily a very expensive luxury, but through the B'nai B'rith Hillel Foundation several professors and advanced students have graciously consented to contribute their services gratis. The same service is available at the Foundations at Illinois, Wisconsin, and elsewhere.

Dr. John Slawson, noted psychiatrist and director of Jewish charities in Detroit, was a recent speaker at Hillel.

The annual loan fund drive at Michigan this year netted $1,000.

Rabbi Bernard Heller, director of the Foundation, is conducting a class on Aspects of Rabbinic Thought.

The Michigan Foundation students staged a debate with a team in Saginaw as part of the program of a joint meeting of B'nai B'rith lodges of Bay City and Saginaw. Many lodges avail themselves of Hillel talent for their lodge meetings.

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MORE than $225 has been raised for the student loan fund by the Wisconsin B'nai B'rith Hillel Foundation.

The Hillel Choral Club gave a concert recently before a meeting of the Madison council of Jewish women. The program included a varied selection of Jewish and Palestine songs.

"The Philosophy of Religion" is the title of a course being taught by Rabbi Solomon Landman, director of the Foundation.

"Esther Comes to Town," was the title of a Purim play produced by the Foundation. It depicted the Megillah story in modern dress.

The Wisconsin Foundation won the Wisconsin State Dramatic Guild contest with George Bernard Shaw's "The Man of Destiny."

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PURIM was appropriately celebrated at the Cornell Hillel Foundation. A Purim dance was held in the evening, while in the afternoon the Hillel Choral Group gave a musical program of folk songs, a cantata, humorous Purim songs, and liturgical music.

Aaron Sapiro, the noted lawyer, was a recent speaker at the Foundation.

Hillel students took over the services at Temple Beth-El recently. This is a common procedure in all the Foundations. Harold I. Saperstein delivered the sermon, "Religion in a Modern World." The Choral Group participated in the singing.

The Hillel Library was extended recently when Hillel subscribed to the Jewish Book of the Month Club.

A feature of the Hillel program which is gaining increasing popularity is the series of informal fireside discussions which is being conducted by Rabbi I. B. Hoffman, director of the Foundation.

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THE Texas B'nai B'rith Hillel Foundation recently heard Dietrich Rempel, lecturer and musican, speak on his breath-taking experiences in Russia.

Under the joint auspices of Hillel and the Union of American Hebrew Congregations, Rabbi Henry Cohen of Galveston addressed a large crowd recently at the Hillel house in Austin.

The Foundation sponsored the institution of a chapter of Avukah on the Texas campus. Rabbi Samuel Halevi Baron, director of the Foundation, helped organize the group.

The B'nai B'rith Hillel Foundation, through the Religious Committee, issued Chanukah candles and candelabra to the Alpha Epsilon Phi and Phi Sigma Sigma sororities, and to the Phi Sigma Delta, Sigma Alpha Mu, and Tau Delta Phi fraternities.

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THE California B'nai B'rith Hillel Foundation manifested its fine interdenominational sympathies recently when members of the California Alliance of Jewish Women played hostesses at a tea given in Hillel House in honor of women of Newman Hall, the Westminster Foundation, the Wesley Foundation, and the Y. W. C. A.

"The Jew in Medicine," "The Jew in Science," "Jewish Law," "Jewish Dreams and Dreamers" were a few of the lectures delivered at Hillel recently.

Rabbi Max J. Merritt, director of the Foundation, recently turned over his pulpit to Sanford Goldner, who spoke on the theme "Idealism in the University."

"The Problem of American Jewish Youth," was the subject of an address delivered at the Foundation by Dr. Isaac Landman, editor of the *American Hebrew*.

Now that the Foundation has won the general support of the campus, it proposes to reach out and establish touch with the communities that look to it as a force destined profoundly to affect Jewish community life. Arrangements are being made to take the Hillel Players to Stockton and San Jose, and to Jewish lodges in the Bay district to present before these groups sketches portraying Jewish life. Plans are also under way to get the recently organized Hillel Debaters an audience before the Jewish lodges that these groups supporting Hillel may be given a first-hand demonstration of the value of their work.

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RABBI Henry Kagan, director of the B'nai B'rith Hillel Foundation at the University of West Virginia, conducts a class in the Survey of Jewish literature.

Several well-known rabbis have been invited to the Foundation as guest speakers.

Attempts are being made at the Foundation to form a student choir.

The West Virginia Foundation is a member of the Jewish Book of the Month Club.

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THE Illinois Foundation took a leading part in the Good Will Seminar held at Champaign recently under the combined auspices of the Catholic, Protestant, and Jewish student foundations and university churches, in conjunction with the National Conference of Jews and Christians.

That the B'nai B'rith Hillel Foundation always wishes to encourage better scholarship may be seen from the fact that under the guidance of Dr. A. L. Sachar, director of the Foundation, a group composed of the presidents and scholarship chairmen of the Jewish fraternities and sororities met recently to figure out a method whereby the scholastic standing of the various houses may be raised.

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TAKING advantage of the presence of Prof. Albert Einstein, Pasadena (Calif.) Lodge No. 1004 took the lead in arranging a civic reception for the great scientist and Jew. Under the direction of the lodge President, Brother Arthur L. Sigmond, the affair was held at the Pasadena Women's Clubhouse. Three hundred attended.

Accompanying Prof. Einstein, also as guests of honor, were Dr. Beno Gutenberg and Dr. Walter Mayer of the California Institute of Technology. Dr. Gutenberg is a past president of Starkenberg Lodge No. 512, Darmstadt, Germany, and is now a member of Pasadena Lodge. He was brought over from Germany by the California Institute of Technology. He was chairman of the committee on arrangements, and was assisted by Brothers Hy Pouker and D. B. Sokoloff.

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CUTTING IT SHORT

Brother Lazarus E. Schlechter spoke on "The Mysterious Universe and Professor Einstein" at a recent meeting of Manhattan-Washington Lodge in New York City.

Palestine was the subject of discussion at a recent meeting of Eshcol Lodge No. 55, Dayton, O. Rabbi Witt discussed the Holy Land as it is today, and Rabbi Reckovsky spoke on the Palestine of former days.

A Junior League of girls from 15 to 18 years of age has been organized by Rehoboth Lodge No. 38, New York City.

The first cultural meeting of Kansas City (Mo.) Lodge for 1931 was addressed by Hon. William L. Vandeventer, U. S. District Attorney for Western Missouri.

The crack degree team of Louis Marshal Lodge No. 1130, East Chicago, Ind., B'nai B'rith's baby lodge, conducted the initiatory work for a class of candidates at the annual B'nai B'rith celebration in Waukegan, Ill.

Camden (N. J.) Lodge No. 915 celebrates its tenth anniversary this season.

Two St. Louis lodges—Ebn Ezra No. 47, and Missouri No. 22—held a joint meeting recently, at which Leonard H. Freiberg, president of District No. 2, was guest of honor.

The first Jew to hold the position of United States District Attorney in New York City is a Ben B'rith, Brother George Z. Medalie of Henry Jones-Lebanon Lodge No. 79. He was named by President Hoover.

The B'nai B'rith Luncheon Club in Los Angeles heard all about "The Romance and Adventure of the Luncheon Club" at a recent meeting when E. B. DeGroot was the speaker.

In answer to a city-wide appeal, Springfield, (Mass.,) Lodge No. 684 will assist in the building and educational program of the new Talmud Torah.

"Does the Modern Jew Know Himself?" was the subject of an address delivered by Brother Rabbi Samuel Sachs at a meeting of Mount Royal Lodge No. 729, Montreal, Canada.

"In Unity there is Strength," is the motto of a new lodge publication just issued by Unity Lodge No. 273, San Francisco, to record the events of a revivified group. A recent installation dinner dance was a huge success.

An A. Z. A. oratorical contest was the feature on a recent program of Denver, (Colo.,) Lodge No. 171.

Leo A. Diamond spoke on "Judaism Without Frontiers" at a recent meeting of Lake Lodge No. 831, Gary, Indiana.

A Valentine dance was held recently by Adolf Kraus Lodge No. 50, Chicago, and its ladies' auxiliary.

On his recent trip to the Pacific Coast, Rabbi Isaac Landman, of New York City, editor of the *American Hebrew*, spoke in Oakland, Calif., under the joint auspices of Oakland Lodge and the Men's Club of Temple Sinai.

"Huntington's greatest civic accomplishment," according to the Huntington, W. Va., *Advertiser*, is the U. S. Veterans' hospital soon to be erected there. The institution was won by the city as the result of persuasion based on the superiority of Huntington as a hospital location. In this affair Dr. I. I. Hirschman took a leading part. He is president of the West Virginia B'nai B'rith Council.

Justice Albert Cohn of New York City, president of District No. 1, spoke on the B'nai B'rith Hillel Foundations at the joint installation of officers of Montefiore Lodge No. 70, Buffalo, and its auxiliary.

"The Effect of the Depression on Judaism," a discussion held recently by Zion Lodge No. 62, Columbus, O., was led by Rabbi Solomon Rivlin.

Members of Samuel Lodge No. 669, Vancouver, B. C., recently held a debate with members of the local A. Z. A.

A supplement to the New Jersey State Bar Examinations Questions and Answers has been issued by Brother Leon H. Rose, a prominent Camden attorney. He recently retired as president of Camden Lodge, and now is second vice-president of the New Jersey State B'nai B'rith Conference. Camden Lodge will celebrate its tenth anniversary in October.

"One of the most successful and brilliant fraternal gatherings ever held in the Jewish Community Center" was the way the local daily paper described the joint installation of officers of Bear Flag Lodge No. 846 and its auxiliary, at Santa Rosa, Calif.

A motorcade from Mobile to New Orleans for the District No. 7 convention, April 26, has been planned by members of Beth Zur Lodge No. 84, Mobile, Ala.

1500 PARTICIPATE IN A. Z. A. TOURNAMENT AT ST. LOUIS

WITH the President and Secretary of the Order in attendance, Aleph Zadik Aleph of B'nai B'rith held its Seventh Annual Tournament in St. Louis on March 13, 14, and 15. St. Louis Chapter No. 28, and Missouri Lodge No. 22 of B'nai B'rith, sponsored the brilliant affair, which culminated six months of athletic, oratorical, and debating activities participated in by fully four-fifths of the chapters of A. Z. A., and in which approximately 1,500 boys took part in one phase or another.

As in past tournaments, the religious and cultural values of A. Z. A. were seen to be pre-eminent, although the athletic part of the session was characterized by skill, enjoyment, and sportsmanship. But at a previous A. Z. A. tournament, President Cohen came to the conclusion that it was "something new under the sun" to witness the spectacle of more than a thousand Jewish youths between the ages of 16 and 21 seriously debating vital topics of Jewish interest, holding impressive Jewish religious services, and coming from all parts of the country to hear orations on aspects of Judaism. The President, as a result of the Seventh Annual Tournament, is even more strongly of this opinion.

The orations, delivered by nine district winners, were on the subject, "The Jew in World Peace." Leo Cherne, New York City, was adjudged winner, with Herman Goralnik, St. Louis, second. The other contestants were Robert Scott Gordon, Birmingham, Ala.; Joe Chotiner, McKeesport, Pa.; Israel Schlossman, Kansas City, Mo.; Dalrin Korn, Oakland, Cal.; Max Finklestein, Colorado Springs, Colo.; Max Baer, South Bend, Ind., and Michael Dorr, St. Paul, Minn.

"From the religious, from the ethical, and from the scientific point of view," said the winner in his oration, "an invincible logic leads us forward in thought to a time when war will cease to be a possible condition of profit or progress, and humanity will attain universal peace realized through universal co-operation under the benign and sovereign law of understanding. It has always remained for the Jews, that minority prominent among the leading thinkers of this belligerent world, to express and promulgate those ideals that will lead to that day when we will begin to realize that it is not the common fatherhood of God we seek as much as the common brotherhood of Man."

The debate contest on the subject, "Resolved, That Parochial Schools Are Necessary for the Preservation of Judaism in America," provided a great deal of interesting discussion. The St. Paul team, composed of Lee Loevinger and Saul Raskin, took first honors over the other eight district winners, defeating the Portland team of Norman Berenson and Harry Arnsberg in the finals at Temple Israel. The contention of the St. Paul boys, who argued the negative of the question, was that Judaism in its present transitional stage in America is virile, living, and active, and needs no additional stimulant to force it to persevere in America. Lee Loevinger seems to be following in the footsteps of his well-known father, Gustavus Loevinger, a past president of District No. 6, and himself a speaker of note.

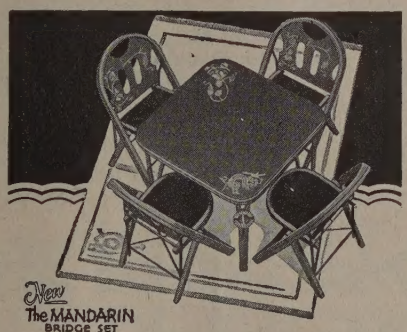
A thousand persons witnessed the basketball finals, in which Hudson Chapter No. 86, Jersey City, N. J., defeated West Town Chapter No. 74, Chicago, Ill., and thus retained the championship it won last year. Abe Galinsky captained the winning team, which was composed of Isadore Katz, Sam Stein, Lou Greenstein, Maurice Gottlieb and Jacob Polisker.

President Cohen and Dr. Rubinow were greatly impressed, as were all those present, with the religious services in which A. Z. A. members took part. On Friday night a special A. Z. A. service was held at the United Hebrew Temple. Grand Aleph Godol, Aaron Tollin, delivered the sermon, taking as his subject, "Friendship—Human and Divine." The guests were welcomed by Rabbi Thurman. On Saturday morning, services were held at the B'nai B'amoonah, with President Cohen and Rabbi Abraham Halpern occupying the pulpit and speaking. A large portion of the Hebrew service was read by Sam Weiler, member of the Rehoboth Chapter No. 89, New York City, a student in the Jewish Theological Seminary.

Judge A. B. Frey, past president of District No. 2, was toastmaster at a luncheon held at the Y. M.-Y. W. H. A. on March 14. An inspiring address was delivered by President Cohen, and was followed by a well-received message from Dr. Rubinow.

All of the visitors and contestants were guests of St. Louis Chapter at a dance which was held in the evening. One of the outstanding features of this affair was the introduction of the official A. Z. A. songs, which include "The Song of A. Z. A.," "Up, You Men," and "Sweetheart."

The final social event of the tournament was a banquet held at the Chase Hotel on the evening of March 15. All of the first and second winners received trophies and medals. Addresses were delivered by Sam Beber, president of the Supreme Advisory Council and founder of A. Z. A.; Judge Frey; Emil Mayer; Jerry Lifshitz, president of Missouri Lodge No. 22; David Rothman, chairman of the boys committee on the tournament; Herman Kronheim, chairman of the Advisory Board of St. Louis Chapter; Julius Bisno, assistant executive secretary of A. Z. A.; Aaron Tollin, Grand Aleph Godol; and Philip Klutznick, executive secretary. Alvin A. Wolf, past president of Missouri Lodge, was the toastmaster.



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APRIL is the traditional month of merriment and jokes, but that should not prevent us from being happy and cultivating our sense of humor the rest of the year. So interesting books are awarded each month by the B'nai B'rith Magazine for those who are fortunate enough to have their jokes accepted and printed on this page. Winners this month are: Mrs. H. Kaufman, Corsicana, Tex.; J. H. Levy, Jerusalem, Palestine; Mrs. J. Schwartz, Ft. Wayne, Ind.; Nathan Mantell, Indianapolis, Ind., and Mrs. Boris Brutskus, Berlin, Germany.

The Prophet was Right

A learned man, whose appearance indicated that he was a Jewish scholar, sat in a train reading a philosophical book. Opposite him sat a couple of young students who lost no time in ridiculing the old man. They earned nothing for their pains but complete indifference on the part of the Jew, and finally they grew exasperated.

"Good morning, father Jacob!" one shouted. "Good morning, father Abraham; good morning, father Isaac!"

"You are mistaken," replied the Jew quietly, at last. "I am neither Abraham, Isaac, nor Jacob. I am Saul, whose father sent him out to search for his lost donkeys. I had no idea I would find them so quickly."

* * *

Persistence Wins

JAKE was a successful salesman. On one of his trips he sold every customer he approached, and when he visited the last on his list, he was determined to keep his record clean.

He walked into the store, opened his sample case, and began to talk. The buyer immediately informed him, very politely, that he was not interested. Jake continued serenely. The buyer grew irritated, and coldly asked Jake to leave the store. The super-salesman only talked the faster. Finally, the buyer grabbed Jake and threw him and his sample case out into the street.

Jake sighed, brushed off his clothes, picked up his sample case, and walked back into the store.

"Nu," he said pleasantly to the growling buyer, "now that we've had our little fun, let's get down to business."

* * *

The Worm Turns

REB Pinchas was the town's wealthiest man. Every Sabbath he brought home with him an "oirech" — a poor visiting stranger — for a meal.

Now, Reb Pinchas was a very conceited individual, and it was whispered about among the villagers that his generosity to the poor and hungry was occasioned not so much from reasons of philanthropy as out of pride. The poor visitor, you see, would be obliged to sit through an entire meal and listen, without objecting or interrupting, to Reb Pinchas's tales of self-grandeur.

One Sabbath the poor guest was unusually silent and attentive while Reb Pinchas regaled him with stories of his shrewdness in business, what brilliant scholars his sons were, what fine women his daughters were, and how large and well-mannered his grandson was.

"You should see him, how big he is for his age," cried Reb Pinchas.

At *Kiddush* he handed his guest a very small glass of wine, and remarked:

"That wine I am giving you is over one hundred years old."

The guest looked ruefully at the tiny glass of wine and then at Reb Pinchas, and replied:

"Hm! It's too bad that your wine is so small for its age."

* * *

Sense of Humor

CHAIM was somewhat of a coward, and when his friend Pat, obviously in ill temper, punched him, he was frankly frightened. But his self-possession did not desert him.

"What did you mean by that?" he cried belligerently. "Is that your idea of a joke, or were you serious?"

"I'm serious, I am, and I'm not finished with you yet!" growled Pat.

"Well," returned Chaim with an air of relief, "it's a good thing you are serious and didn't mean it as a joke, because I don't like jokes of that sort."

* * *

For Auld Lang Syne

"HELLO, frosh, what's your name?" cried a sophomore, stopping a freshman student on the campus.

"Aeron."

"How do you spell it?"

"You don't spell it. You see, my father is Irish and my mother is Jewish. One called me Erin and the other called me Aaron."

* * *

A Foxy Answer

"HAVE you ever been surrounded by wolves?" asked Yankel, breathlessly, of his newly-arrived cousin from Siberia.

"Yes," answered Sandy, "I used to open the dining room doors for my wife's boarders."

* * *

It Is, Though!

MIRIAM: "Daddy, you got me into a lot of trouble at school today."

"How's that?"

"Remember, I asked you how much a million dollars is?"

"Sure."

"Well, teacher says 'a helluva lot' isn't the answer."

* * *

Research Work

MRS. Goldberg and her neighbor were discussing matters of common interest at their Tuesday afternoon bridge club.

"Well, Mrs. Jacobson," said Mrs. Goldberg, "I am satisfied on one thing at last; I have finally discovered where my husband spends his evenings."

"My dear!" cried Mrs. Jacobson, "how did you do it?"

"I stayed home one evening last week and found him there!"